~~12. 9. 2~~ 10 A. A. L.

VAIN WORSHIP AND WORSHIPERS

Detected;

AND

The right and profitable *WORSHIPERS* briefly described;

In some short and plain OBSERVATIONS made upon our Saviours reprehension of the Hypocrisie and Vain Worship of the Scribes and Pharisees of *Jerusalem.*

By an unworthy Servant of God (in the Gospel of his blessed Son) and a well-wisher to all men.

Not unprofitable to be consider'd by all that pretend to and desire rightly to practice the Worship of God.

Give unto the Lord the Glory of (or due unto) his Name. Worship the Lord in the beauty of Holiness, Psal. 29. 2.

Ye are departed out of the way: Ye have caused many to stumble at the Law: Ye have corrupted the Covenant of Levi, *saith the Lord of Hosts: Therefore also have I made you contemptible and base before all the people, according as ye have not kept my ways, but been partial in (or lifted up the face against) the Law,* Mal. 2. 8, 9. Written by Mr Wilson

Remanet adhuc in naturâ hominis infixa persuasio illa serpentis, non est verum quod dixit vobis Deus; --- potius persuasi sunt homines Deum esse crudelem, severum, iracundum, mendacem, quam esse bonum, clementem, misericordem, placidum, suavem, et nostri amantem veracemq;. *Zanch. lib. 4. cap. 1. qu. 3. Thes. 1.* de naturâ Dei.

London, Printed for the Author, 1675.

MVSEVM
BRITAN
NICVM

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To all the Worſhipers of God, whether Conformiſts or Nonconformiſts, under the *Engliſh* Government and Juriſdiction; though chiefly to the Societies of the Nonconformiſts therein,

The mercy and grace of God, and of our Lord Jeſus Chriſt.

Men and Brethren.

HAving been lately exerciſed, through Gods providence, in the working of my heart and ſpirit, about the conſideration of the Worſhip of God, eſpecially what of it our Saviour calls vain Worſhip, and having drawn up theſe enſuing obſervations thereupon; I conceive it moſt proper to preſent my Conceptions thereabout unto you, and ſubject them to your peruſal and reflections upon them: for to whom elſe may it ſo properly appertain? What I have herein drawn up being in the Engliſh *Tongue, and therefore fit for thoſe only of that Language; and who but Worſhipers of God (and all they without reſtriction) are concerned in diſcourſes about his Worſhip? And in that we are all mainly concerned, ſeeing there is nothing of like advantage to us, if right, and ſuch as it ſhould be; and nothing more dammageable if it be otherwiſe. The right Worſhip is what the Scriptures call in our Language Godlineſs; the word that is ſo tranſlated ſignifying in the Greek Tongue a well or right Worſhiping:* Godlineſs *the Holy Ghoſt tells us* is profitable to all things, *having Gods promiſe annexed to it, both for the life that now is,*

and for that that is to come. So that there is nothing that we ſhould more ſet our hearts to enquire after, and give diligence in, than this: for if we be Godly, or right and well Worſhipers, then are we ſurely laid in for two Lives, the Temporal, and the Eternal, provided for of God whom we ſo Worſhip, and provided for after the Nature, Greatneſs, Bounty and Goodneſs of God, with what his infinite and perfect Wiſdom ſees beſt for us here, and with what may and will make us perfectly bleſſed and happy for ever hereafter. Oh bleſſed is the man that finds this Wiſdom, and the man that getteth this heavenly underſtanding; the beginning or principal matter whereof is the fear or right Worſhip of the Lord; the Merchandiſe thereof is better than that of Silver, and the Gain thereof better than that of Fine Gold. It is more precious than Rubies, and all the things that may be deſired, are not to be compared therennto, *Prov.* 3. 13, 14, 15. *But by how much the more the gain and advantage of this Godlineſs, or right Worſhip, is, which cannot better be eſtimated than by what is requiſite and neceſſary to be ordered, and concurred to the attaining and exerciſe of it (namely, that God was manifeſted in the fleſh, juſtified in the Spirit, ſeen of Angels, preached to us Gentiles, believed on in the World, and received up into glory) which repreſents the miſtery hereof truly, and without controverſy, great and excellent; by ſo much the more concerns it us to be diligent, and look diligently that we fail not of the grace of God, whereby we may rightly exerciſe it, and which in a right exerciſe thereof is promiſed to us: but that we may indeed Worſhip God aright, and be Godly ſo as he would have us, and ſo as he may accept us, that is, as the Apoſtle ſaith,* that we may have grace whereby we may ſerve God acceptably with reverence and Godly fear: *and that not only becauſe of the huge loſs it would*

would be to us, if miſſing of this right Worſhip we ſhould miſs of this unſpeakable gain and advantage, Worſhiping God in vain; but alſo becauſe of the great miſery we ſhall otherwiſe expoſe our ſelves to; for that our God whom we Worſhip is a conſuming fire, Heb. 12. 15, 28, 29. *Who therefore will not be Worſhiped after any faſhion, or any otherwiſe than becomes his purity and holineſs, his greatneſs and goodneſs; that is, otherwiſe than he hath preſcribed to and requires of us; and that is in his Spirit, through his bleſſed and beloved Son. We find that when he called* Iſrael *out of* Egypt, *and lead them into the Wilderneſs, and made known himſelf to them, and ſhewed them his great power and greatneſs, as well as his great love and goodneſs; he gave them his ſervice and worſhip, Commandments and Ordinances to be obſerved by them therein; and did withal ſtraitly charge them that they ſhould obſerve and cleave to his inſtitutions and appointments, and remember his great works he did for them, and that love and power of his evidenced therein; to the end their hearts might be rightly ſet towards him, and tuned, as it were, for the right performance thereof unto him: and charged them to keep them far from any falſe Worſhip, not only from having and Worſhiping other Gods, either in ſtead of, or together with, as in Companion-ſhip or Coyartner-ſhip therein with him, but alſo from any other ways of Worſhiping him than as he ordered them, either inwardly in their hearts, or outwardly in their external addreſſes and obſervations. And therefore, as in his firſt Commandment, he charged them to have no other God before him, or though but in his ſight; ſo in the Second, He forbad the Worſhiping him by any graven Image, or other deviſed repreſentation or ſimilitude, under which they might figure or fancy him to themſelves or one another. And in the Third, forbad their taking his name in vain, that is, any idle or fruitleſs profeſſion or Worſhip-*

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ing of him, or, in other expreſſions ſuiting this diſcourſe, to Worſhip him in vain; threatning particularly therein, that he will not hold him guiltleſs who ſo worſhipeth or dealeth with him; that is, he will be offended with him, impute ſin to and puniſh him: adding the time, conſtantly to be obſerved by them thereunto. And afterward by the hand of Moſes *other precepts, ſtatutes and appointments about the place, matter and manner of their outward applications of themſelves and ſervices to him, the perſons by whom, the times when, and many the like things. And that he might make it manifeſt how jealous he is of his Worſhip, and how ill he takes it to be ſerved therein with what is not his own, that is, of his own appointment, but beſide and contrary thereto, He ſhewed himſelf as a conſuming fire to his own Servants, not Worſhiping him after the due appointed Order, both in* Nadab *and* Abihu, *two of his Prieſts, when they preſumed, neglecting the heavenly fire which he had ſent them to offer his Sacrifices and burn Incenſe to him with, to offer him Incenſe with ſtrange, that is other fire: for for that their preſumption there went out fire from before him, and devoured them, and they dyed in his preſence: to admoniſh all to take heed how they Worſhip him, or behave themſelves therein. As* Moſes *alſo thence obſerved, ſaying, this is that which the Lord ſpake, ſaying,* I will be Sanctified (*be known to be holy, or obſerved as a holy, and the moſt excellent one*) in all that come nigh me, and before all the people will *I* be glorifyed. *Levit.* 10. 1, 2, 3. *and as is ſaid alſo in Pſal.* 89. 7. God is greatly to be feared in the aſſembly of the Saints, and to be had in reverence of all them that are about him. *And in Pſal.* 96. 4. For the Lord is great, and greatly to be praiſed: He is to be feared above all Gods. *And alſo he ſhewed the ſame in* Korah *and his company, who though* Levites, *yet preſuming*

ſuming above and againſt his order to imploy themſelves in his Worſhip, they were conſumed by a like dreadful and exemplary (or rather a more unuſual and unheard of) judgment, being partly ſwallowed up alive by the Earth, and partly burnt up with devouring Fire, as the other, Num. 16. 1, 2, 3, 17, 32, 35. *And the like we may obſerve both of* Uzziah *the Levite in the dayes of* David, *touching the Ark,* 1 Chron. 13. 10. &. 15. 13. *and* Uzziah *or* Azariah *the King, for executing the Prieſts office,* 2 Chron. 26. 16, 19, 20. *But now certain it is that God being a Spirit, and having ſent his Son to be the Body and Subſtance of all that Typical and Figurative Service in the law of* Moſes, *and by his Son given his holy Spirit and heavenly teſtimony (which is alſo Spirit and Life) to us in theſe laſt dayes; he requires and ſeeks for from us a more excellent and ſpiritual Worſhip, that is to take up more of the heart and inſide of us, and to be performed in a more ſpiritual way than that of thoſe carnal Ordinances, Rites and Ceremonies impoſed on them by* Moſes, *till the time of Reformation, as the Apoſtle ſpeaks of it in,* Heb. 9. 10. *though therein alſo the firſt and great Commandment was, and the main thing that he required, that* they ſhould love the Lord their God with all their Hearts, and with all their Souls, and with all their Might, *Deut.* 6. 5. *Doubtleſs the more ſpiritual and heavenly the diſpenſation and manifeſtation of his grace is, the more ſpiritual Worſhip he expects from us. And therefore under the Goſpel, as now come forth, we find very few matters of outward Worſhip required and ordered: but to preach and hear his word, confeſs, call upon and praiſe his name, Baptiſm and the Supper of the Lord, and to walk ſoberly, righteouſly and Godly in this World, in the ſeveral ſtations wherein God hath ſet us, take up the great exerciſe of what he now requires of*

us:

us: as for places and their furniture or ornaments, geſtures, and other external modes and obſervances, he hath left us therein more to the guidance of that holy prudence and underſtanding, which by his Spirit in the Goſpel doctrine he imparts unto us. His great and main buſineſs is to inform us in the knowledge of Chriſt Jeſus, and of himſelf in and by him, and beget as it were a right Image of him in our hearts, a right repreſentation and underſtanding of his excellent nature and perfections, with ſuitable affections and diſpoſitions in our hearts and ſpirits; a new man to be put on by us, created after his own Image, in Righteouſneſs and true Holineſs of truth, through the renewing of the ſpirit of our minds, Epheſ. 4. 23, 24. *Though he alſo requires the Service and Worſhip of our Bodies, as is reaſonable and agreeable with his Word; which is as the Apoſtle calls a* λογικὴ λατρεία, Rom. 12. 1. *As for external modes, and ordering of times, and places, and geſtures, he hath left them to the prudence (I ſay) of the Churches, or ſeveral Societies, and their Elders and Governours, and only therein requires us to avoid confuſions and indecencies that may render us in our Worſhip Scandalous, Ridiculous or unedefying to others; he being* a God of Order, and not Confuſion, *as is to be ſeen in* 1 Cor. 14. 23, 26, 27, 33, 34, 40. &. 11. 13, 18, 33. *The great thing he mainly looks at in our Worſhip is with what hearts, not with what garments and geſtures, we approach unto him; How we think and judge of him and of our Lord Jeſus; that we believe him to be his Son and our Saviour, the great gift of his love to us; that we accept of him, and the grace in him, and his teſtimony concerning him, with all acceptation; that we liſten to his Inſtructions, Counſels and Commands for loving and living to him and God in him, and walking in love and mercy towards one another; that we corrupt*

not,

not, nor be corrupted from the ſimplicity of the faith and truth that he hath made known to us, but Worſhip him in the hearty entertainment and obedience of it, offering up our Spiritual ſacrifices, the ſervice of our Bodies, fruits of our lips, yea our whole man, Body and Spirit, in the flames of the heavenly fire of his love ſhed abroad into our hearts by his holy Spirit, in the belief of his teſtimony, kindling fervent love and affection again towards him in us, and walk in love to him and to one another, as he hath given us Commandment, doing nothing to his diſhonour, or to one another, nor any mans prejudice, but all to his glory, and to our own and their profit and benefit. This, this is the great matter of his Goſpel and Spiritual Worſhip, that he expects and looks for from us; and this we ſhould be careful to perform and practiſe. If this be here, its neither Circumciſion nor Uncircumciſion that diſcommends us to him, nor will either of them without this commend us to him. Its neither any forms of Prayers, nor any praying or praiſing him without forms extempore; nor the having or not having and wearing ſuch Garments, uſing or not uſing ſuch Rites and Geſtures, that will avail us or procure his acceptance, if this be wanting. Its the right and ſound faith of him, and in him, and affection to him, thats the All in All, as to our pleaſing him; and the right and ſound confeſſion of him in a decent and becoming gravity, ſeriouſneſs, and good order, with an anſwerable converſation, that renders our Worſhip of him uſeful unto others. If the right faith and acknowledgment of God, the belief and efficacy of his grace be wanting, let the outſide be what it will, let it be never ſo well worded and ſet forth, either by or without forme, and expreſſed and uttered with the greateſt Zeal and Devotion, the moſt taking tone, geſtures and pathetick inſinuations, with the greateſt Wiſdom of man or of words, all ſignifies nothing

thing but an empty sound, or perhaps a pernicious jugling. Our great care therefore should be about the heart and inside of our Worships, that they be in Spirit and in Truth, not that they be this or that way outwardly dressed or expressed.

Now for as much as you, Brethren, that be of the Seperation from the Church of England, *as Nationally established, are the persons most eminently Zealous about Gods Worship; as may appear in what you have suffered thereabout, and have exposed your selves yet to suffer (though also the enacting such laws and orders, and injoyning their execution upon you for not conforming to the National constitution, are arguments too for the Zeal of its Governours for a right Worship of God, as they judge thereof) I therefore especially direct this my Discourse to you, and the rather, because you appear to be most earnest detesters of all false Worship; so as out of fear of, and desire to keep free from that, you have separated your selves from the National Worship: as also because I apprehend that among you also there be such corruptions of Worship as are, not inferiour to, but rather much exceed what you fly from in the said National Church: not so much for that you seem to me to make something of what God makes nothing,* viz. *of Circumcision or Uncircumcision in the Worship of God, that is, of mere external matters, as if the bare outward garb or Ceremonies did pollute it, though otherwise performed in Spirit or in Truth; or the neglect of or Zeal against them did commend it, and you in it, to God, and so that you glory in something beside the Cross of our Lord Jesus Christ; which ought not to be. But also and mainly for that I apprehend (if I mainly mistake not my Bible, and if the Holy Ghost hath spoken plain words, and such as are Silver seven times purified in the fire, and not dossy words or expressions that need some refiners fire to*

melt

melt them over again, or new mould or model them) *I see some mistakes with and among you in the main inside principles of your Worship, as to too many of you, and indeed such Images and representations made of God, and of our Lord Jesus, by many of you, in some of your doctrines, as are far worse, I say not only than the Cross and Surplice, and all the Ceremonies in the National Worship, but I had like to have said also, than if you had all the Images of Christ and of all his Apostles outwardly pourtrayed, and set up in your Churches; (at least if not imposed to be Worshiped) though I am no approver of any such doings: for those are but outside and external matters, and the heart may possibly be right and sound in the midst of them seen, yea and (as to the rites now in use) practised too: whereas if men have false apprehensions of God and Christ, and their Worship is inkindled and offered up by them and their direction, they marr the essence and inside of it; and are as the strange and foreign fire wherewith Gods Sacrifices should not be offered: His word, and his love and grace therein testifyed and discerned, and the holy Spirit breathing therein, being the truly Heavenly fire, that he is well pleased with the heat and fervour of,* Jer. 23. 29. *I am not for Ceremonies and pompous Services; nor can approve the imposing of such extrinsick matters, so as to make a dissent about them or dissatisfyedness with them, a sufficient cause to exclude men otherwise solid and judicious from having a share in the Lords Ministry and Service. And I hope that however the National Church or its Rulers being exasperated and overheated with some violent and unjustifyable extreams of the Factious, that were not long since prevailent, have been over-nice and vindicative in binding its Ministers up to its humane impositions (though not as matters of faith and essentials of Gods Worship, to render it acceptable to him, yet as matters of that mo-*

ment to its unity and order, as to make a professed agreement and uniformity therein the bond of their right hand of fellowship) laying yokes where Christ hath left us at liberty: yet that after they are cooled and take things into more serious and calme consideration (to which I hope his Majesties late clemency and indulgence to the Dissenters, will be of singular efficacy to dispose them) they will be more moderate, and acknowledge and rectify their mistake, in putting so much weight into such meer unnecessary matters; and laying aside will and strife thereabout, and what hath an appearance of Domination, they will learn of our Lord to be more meek and moderate, and more condescend and lay down themselves to their inferiours or fellow members for their profit and quiet. But I say I cannot look upon these things half so pernicious as the mistakes in the weighty matters of Gods Law and Doctrine, and the leaven that infected the exactest Sect of Religion among the Jews *in our Saviours time, that occasioned such woes and exclamations against them, even from the most meek and innocent Lamb of God, our Lord Jesus, notwithstanding their Zeal and frequent Religious Exercises, as we never find that he used against any other persons, whether Publicans and Sinners, or the Sadduces and Herodians. I am apt to think what our Saviour said of meats and drinks, that (* not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, even from out the heart, that defileth the man) *we may apply also in a sort to the matters of VVorship, and say, it is not that simply that is upon the body, or lyes in things without men, that defiles their VVorship, but that that proceeds from their hearts, their erroneous apprehensions, misaffections, and wrong dispositions of Soul, and what issues thence; these marr the Worship of God, and render it vain to men, and unpleasing to him.*

The

The Epiſtle to the Reader.

The not believing, but caſting by Gods ſayings, and having mens fear and Worſhip of God taught them by the Precepts and Commandments of men, and teaching others ſo to do alſo; theſe are the things indeed that ſignify ſomething; and are worſe, where-ever they be found, than a thouſand Ceremonies, if they may be without the guilt thereof: which that, not ſo much (much leſs only) the National Church in its conſtitution, as diverſe among you, are guilty of, is I think made evident in this enſuing Diſcovery, which I ſhall now leave to your Sober peruſal, and ſerious conſiderations. If any of you can convince me that I am deceived therein, I ſhall confeſs that not you, but I, do need the Reformation. Only let me deſire you to take our Saviours Counſel, to beware of the leaven of the Phariſees, *that ſuch pride, high conceits and preſumption of the rightneſs of your thoughts and ways, do not cauſe you to ſhut your eyes, and ſtop your ears, and harden your hearts againſt what is ſhewed you, as was found in them: but conſider all things coolly, and be willing to ſee what is ſhewed in the light of Gods teſtimony, as I deſire alſo I my ſelf may in all things do. And the bleſſing of the Lord be with it to you, and to all that ſhall read and peruſe it. So prayeth He that deſires in all things to be found to be*

April. 2. 1674.

Yours, and all mens, in the

ſervice of the Goſpel of Chriſt.

J. H.

ERRATA.

P. 8. l. 1. for *as* r. *of*. P. 12. l. 11. for *having yet dissembled*, r. *hating yet dissemble*. P. 13. l. 8. r. *as to seem*. P. 28. l. 19. r. *in the instance*. P. 30. l. 7. r. *as arg*. P. 31. l. 5. r. *speak scornfully*, l. 22. r. *into*. P. 34. l. 24. r. *of Omri*. P. 40. l. 2. r. 66. 3. P. 42. l. 15. r. *men*. P. 44. l. 8. for *sudden* r. *hidden*. P. 46. l. 11. put a full stop at condition. P. 52. l. 5. r. *not to be*. P. 60. l. 16. r. *and ye perish*. P. 67. l. 26. r. *yes*. P. 75. l. 22. r. *built*. P. 78. l. 8. r. *things*. l. 16. r. *even*. P. 81. l. 13. r. *their*. P. 84. l. 22. 23. r. *injunctions*. l. 32. r. *but might not this*. P. 85. l. 2. r. *or of*, P. 86. l. 2. for *did* r. *were*. P. 88. l. 33. for *the*. r. *they*. P. 94. l. 21. r. *servant*. P. 99. l. 21. 22. for *reproved*. r. *reprobated*. P. 103. l. 11. r. *familists*. P. 105. l. 17. r. 12. 47. P. 114. l. 13. r. *he*. P. 115. l. 9. r. *so an*. P. 127. l. 8. dele the semicolon at death, and l. 35. put a full stop at Angels. P. 138. l. 13. r. *yet*. P. 141. l. 6. r. *are right*. P. 148. l. 2. put a colon between us and so. P. 150, l. 30. r. *comes up unto*. and l. 33. put out the interrogative Point. P. 152. l. 21. r. *begotten*. and l. 32. *for on*. r. *in*. P. 153. l. 4. r. *eye*. P. 155. l. 14. r. *things*. l. 33. *for of* r. *and*. P. 157. l. 14. *for or* .r. *and*. P. 159. l. 9. r. 1 *Cor*. 10. P. 161. l. 30. r. *hear*.

VAIN WORSHIP,

AND

WORSHIPPERS

DETECTED:

And the Right and Profitable Worſhip briefly Deſcribed; from,

Matth. 15. 8, 9.

Ye hypocrites, well did Iſaiah *prophecy of you, ſaying, This people draw nigh unto me with their mouth, and honour me with their lips: but their heart is far from me. But in vain do they worſhip me, teaching for doctrines the commandments of men.*

WOrſhip is a tribute and duty due from all Rational and underſtanding Creatures, to the Divine Majeſty, and eſpecially from mankind, as being more highly ingaged to God than the reſt; if we conſider the meanneſs of his original matter, together with the heigth of the honour and dignity to which he was thence raiſed by him in his firſt Creation, and the innumerable benefits conferred upon him; but eſpecially if we conſider the wonderful mercy God hath ſhewn him in his fallen condition: wherein paſſing by the ſinning Angels and letting them periſh,

he was pleaſed at ſuch a rate to pitty and provide for man's ſalvation, as, to that end and purpoſe, to ſend his onely begotten Son in the nature of man, by bearing the ſin of man, in its puniſhment, in his own body, on the tree, to ranſom and reſcue man from the deſtruction that was come upon him, and be the Author of eternal ſalvation to all that obey him; yea and therein alſo to advance man to fellowſhip with himſelf, in the glory whereunto, in his onely begotten Son, the nature of man is advanced by him. Through whom and whoſe mediation he is ſo good to all men, notwithſtanding the greatneſs of their degeneracy from him and unlikeneſs to him, that all Nations and Peoples in the World have been ſo ſenſible in ſome meaſure of their ingagements to him, that they have acknowledged Divine Worſhip and Adoration meet to be given him. Whence in all Ages and Parts of the World there have been divers kinds of rites and ways of Religious Worſhip inſtituted and practiſed, toward what they have reputed the Divine Being; though by reaſon of the great and overſpreading blindneſs of men, through the loſs of the right knowledge of God, and of his Truth from among them; and through the prevalency of Sathan, and of that error and deceit that is of him, the greateſt part of the World hath always greatly miſtaken concerning the true God, and the Worſhip due and acceptable to him. Not but that God did in all Ages and Nations give a witneſs of himſelf in his Works and Providences, which have a voice and language ſetting forth his praiſes, and invite and lead men to feel after him, worſhip and glorifie him, *Pſal.* 19. 1, 2, 3, 4. *Rom.* 1. 19, 20, 21. & 2. 4, 5. *Act.* 14. 16, 17. & 17. 26, 27. But ſuch the darkneſs of man's mind and underſtanding, and ſuch his readineſs through the

falſe

falſe conceit of his knowledge, to follow after the vanity of his own Heart, and the deluſions of Sathan which he ſuited thereto; that they comprehended not that light that ſhone unto them, nor received and entertained that knowledge of God that he afforded them, as they ought to have done; but becoming vain in their imaginations, corrupted themſelves from all due ways of glorifying him: Worſhipping the creature in ſtead of him, yea their own Works and Inventions: *John* 1. 4, 5. *Rom.* 1. 22, 23, 24, 28. *Act.* 17. 24, 25, 26, 27, 28, 29.

But, God rich in mercy, knowing how meet it is for him, and very advantageous to his Creatures, that they give unto him the glory due unto his Name, and worſhip him in ſuch a manner as befits his exceeding excellencies and perfections (*For he is not a God that hath pleaſure in wickedneſs, nor may evil dwell with him, or fools ſtand in his ſight, as miniſtring to him; and yet a God merciful and gracious and full of compaſſion to his poor ignorant Creatures:*) as he paſſed by and winked at the times of ignorance; So in order to the helping men to a better knowledge of himſelf, that they might more rightly and acceptably worſhip him; as by the interpoſure of his eternal Word or bleſſed Son, between himſelf and mankind, as a ladder reaching from Earth to Heaven: as was ſhewed in viſion unto *Jacob*, *Gen.* 28. 12, 13. with *John* 1. 51.) He opened and made a way of intercourſe between earth and heaven, between himſelf and men: So with reſpect to and by means of his undertakings for man, he was pleaſed to chuſe out ſome from among men, to whom he made himſelf more familiar, and revealed the knowledge of himſelf, and how he liked to be worſhipped of men. And ſo he choſe *Abraham* his friend, and his ſeed in *Iſaac* and *Jacob*, after him, and the Nation of

Iſrael, to whom he ſo made known his mind, and for whom he did ſuch glorious works in the ſight of other Nations about them, as might ſufficiently and abundantly evidence, both that he was the onely Great and true God, that ought to be acknowledged and worſhipped of men, and that they were the only people that received the true diſcoveries of him, and the platform in their worſhip pleaſing to him; and ſo he bleſſed all the Nations and families of the Earth, in that ſeed & Nation, inaſmuch as the true knowledge of him, and his worſhip was depoſited with them, to be ſought after and made known to all: They being a Kingdom of Prieſts in the midſt of the Nations; *By whom his way* (of worſhip & ſervice) *might be made known upon earth, and his ſaving health* (Chriſt and his grace in and by him) *among all Nations: Pſal.* 67. 1, 2. *Exod.* 19. 5. *Pſal.* 148. 14. To them he made known himſelf, and gave forth his heavenly and lively Oracles; and to them, by the hand and miniſtry of *Moſes*, he gave his Laws, Statutes, and Ordinances of worſhip and ſervice; and to and among them he ſent his ſervants the Prophets to inſtruct them, in the Law and ſervice given them, or call them back from their wandrings therefrom, unto a right practiſe and performance thereof: to the end they might not, by forſaking his worſhip, or unduely and unworthily performing of it, beſides his mind, deprive themſelves of that favour and bleſſing, that he, of his great goodneſs to man, and delight in purity and holineſs, confers upon his right and acceptable worſhippers; nor pull upon themſelves thoſe teſtimonies of his anger and indignation that he worthily judges thoſe to deſerve, who being inſtructed in the knowledge of him and his exellencies and great goodneſs, do yet neglect him, or the right approaching to and worſhipping of him made known to them.

For

For though God can and doth pitty and overlook the ignorances of men, yet he will not bear with the taking his Name in vain, or a contempt and ſlighting of him, and the due worſhip of him, where he hath afforded inſtructions thereabout unto men. Now the main thing that God was pleaſed to vouchſafe unto *Iſrael*, and to others by them, in order to their right worſhip of him, was the right knowledge or doctrine and declaration of himſelf or his great Name and Nature: to the end their minds might be rightly principled with a due eſteem of him, love and reverence to him, truſt and confidence in him; that ſo their hearts and inward man ſtanding rightly affected to him, might rightly worſhip him: It being the heart and ſpirit of man, which he, being a ſpirit, doth chiefly require, and, when right with him, delight in; As he ſaith, *My ſon give me thy heart: And let thy heart retain my words; keep my commandments and live*, Prov.23.26. & 4.4, 5. And this was the firſt and the great commandment of his Law, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength:* Mark 12.30. Deut. 6. 5. the way to which, is to hear and receive his Words, as it is ſaid, *Hear O* Iſrael *the Lord thy God is one Lord, and thou ſhalt love the Lord thy God*, &c. as in the places forequoted: And, *Hear, O my people, and I will teſtifie unto thee: O* Iſrael, *if thou wilt hearken unto me; There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god:* Pſal. 81. 8, 9. Hear and hearken, namely, ſo as with the heart to credit and believe his Word and Teſtimony; which being believed in the heart, will convert and make it wiſe; and principle it with thoſe affections and diſpoſitions that are pleaſing to him; and will apt it to a right demeanour toward him and worſhip of him. Though

the body being alſo his workmanſhip is alſo required to be imployed in the worſhip and ſervice of him: Unto which inſtructions and Ordinances were delivered from God too, by the hand of *Moſes* unto *Iſrael*, to be obſerved by them. Which, when obſerved with that right frame and diſpoſition of heart, which his word believed, and mixt with, and retained by faith, would effect in them, were alſo pleaſing to him and profitable to others; but without that, they were as a body without a ſpirit and of no value with him. But now even that Nation in ſtead of receiving, retaining, and practiſing that due worſhip of God, through their great careleſneſs and ſtubborneſs, failed mightily therein: Chiefly and mainly through their want of due attention to and receit and belief of his Word and Teſtimony, made known to them; whence the Lord moſt frequently complains of their not hearing and hearkning to his voice, but hardning their hearts thereagainſt: through which they either (as before the captivity) turned aſide after the gods of the Nations, that they made to themſelves, and ſet up and worſhipped in ſtead of him; or corrupted their worſhip of the true God, with mixtures learned and received from them, or impoſed by ſome of their own Kings and Governors on them; preferring their own policies and deviſes before his Inſtitutions. For which God puniſhed them with various judgments, and at laſt, they being not thereby reformed, with that captivity in *Babilon*. After their return from which, they put away their former groſſer Idolatries; but yet after ſome ſmall time grew lazy and formal in the worſhip of God; offering him corrupt and unworthy Sacrifices, and robbing him in his Tithes and Offerings, as he complained of them, *Mal.* 1. 6, 7, 8, 12, 13, 14. & 2 2, 8. & 3. 7, 8, 9. or elſe ſpent their Zeal in the

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outward and external worſhip, and neglected the inward and weighty matters of it, as our Saviour in his time complained, *Matth.* 23.23.

For, as in former times God had ſent them Prophets to reduce them from their former wandrings. So they miſuſing the Prophets and not being amended by them (though God did diverſly correct and puniſh them, yet) before He took away his kingdom from them, He was pleaſed to ſend forth his bleſſed Son in the form of a ſervant and faſhion of a man; as to ſuffer for our ſins, ſo alſo to be the Great Inſtructer of men in this great Science or knowledge of God and in the great Myſtery of Godlineſs, or well-worſhipping of Him. Who, at his coming and manifeſting himſelf unto *Iſrael*, found the Worſhip of God very much corrupted by them; both by thoſe that made the houſe of God a Den of theives by their Merchandiſe therein; and alſo by the ſeveral Sects that were among them: For as there were many of them looſe and prophane, ſuch as worſhipped not God at all, or however joyn'd with their external worſhip of him ſuch open neglect of, and contrary walking to his Commandments, as rendred their worſhip of no worth; ſuch as the Publicans and Harlots, or other groſs ſinners: ſo there were others called Sadduces; who though they had their Name of one *Tzadoch*, or of their pretence to righteouſneſs without reſpect to reward; yet ſurely by their corrupt Principles in denying the Reſurrection of the dead and all Angels and Spirits, and ſo conſequently all future rewards of Right worſhippers, could not but thereby greatly undermine the Right worſhip it ſelf; as there were others called *Herodians*, from *Herod* a King among them, probably becauſe they framed their Religion and Worſhip at

leaſt in ſome part to his will and manner; And at the leven of both theſe (namely both *Sadduces* and *Herodians*) our Saviour warned his Diſciples as pernicious and dangerous, *Matth.* 22. 16. & 16. 12. *Mark* 8. 15. And others there were more ſtrict obſervers of the Law and its precepts according to the Expoſitions and Injunctions of their Elders who had a great ſhew of Sanctity and Juſtice called Pharaſees, with whom the Scribes are uſually mentioned: of the leven of whoſe Doctrine alſo and Manners (though righter in their Principles about the Reſurrection, and Angels and Spirits than the Sadduces) our Saviour warns his Diſciples, *Matth.* 16. 11, 12. And that they were alſo greatly faulty in their worſhip the words of the Text, which I have propounded here to, explicate and ſpeak to do clearly evince; for in *verſ.* 1. It's ſaid, that Then came to Jeſus Scribes and Pharaſees which were of *Jeruſalem*, the Metropolis or chief City of the *Jews*, and the City choſen of God to be the place of his Temple, and ſo of his moſt publike and ſolemn Worſhip. So that by the place they pertain'd to they might ſeem to have been of the moſt eminent Perſons of their Rank and Order: as if one ſhould ſay the Learned Divines and ſtrict Profeſſors of the City of *London*; who in our Land may be thought to have a precedency as to many advantages above others of meaner places; thoſe coming to Jeſus faulted him for the carriage of his Diſciples as not looking well enough to them, and ſaid, *verſ.* 2. Why do thy Diſciples tranſgreſs the tradition of the Elders? (either ſome Fore-fathers that had been Heads and Leading men among them in former times, or ſuch as at preſent alſo had the rule and overſight of their manners, and appointed orders to be obſerved for their better exerciſe of their Religion)

gion) for they waſh not their hands when they eat bread (for the Pharaſees and all the *Jews* except they waſhed their hands oft (diligently, with the fiſt or up to the elbow) uſed not to eat; holding the Tradition of Elders. Yea and when they came from Market except they waſhed their hands they eat not; Yea and alſo many other things there were which they received to hold: as the waſhing of Cups and Pots, and Brazen-veſſels; and Tables and Beds, as is ſaid, *Mark* 7. 3,4. which their Elders impoſed on them as neceſſary to keep themſelves clean and pure according to the fleſh, from the things pronounced unclean thereto in the Law; believing that ſuch uncleanneſſes might defile alſo the ſoul. But theſe traditions of theirs being beyond the injunctions of the Law, therefore Chriſt (who came to pluck up what his heavenly Father had not planted and not to give incouragement thereto, and will approve us if we hear him in all things though we make no reckoning of mens inventions and impoſitions added thereto, however they may ſeem innocent in themſelves, or furtherances of his Commandments, being unduly urged and inſiſted on) not faulting his Diſciples, rebuked thoſe Scribes and Pharaſees that put ſuch weight upon their additions, ſaying, *Verſe* 3. *Why do ye alſo tranſgreſs the Commandment of God by your tradition*, and gives an inſtance thereof, *Verſ.* 4. *For God commanded, ſaying, Honour thy Father and thy Mother, and he that curſeth Father or Mother let him die the death.* But, *Verſ.* 5. *Ye ſay, whoſoever ſhall ſay to his Father or to Mother, It is a gift by whatſoever thou mighteſt be profited, and Honour not his Father or Mother* (*or ye ſuffer him no more to do ought for his Father or his Mother*, Mark 7. 12.) *Thus have ye made the Commandment of God of none effect by your*

Tradition

Tradition, Verſ. 6. That is, If a man vowed ſomething to the Temple or ſome Religious uſe which might be looked upon as a means to procure any profit or bleſſing to his Parents then they exempted him from relieving or doing ought further for them; For which our Saviour ſharply reproves them in the words of the Text, ſaying, *Verſ. 7. Ye hypocrites well did Eſaias prophecy concerning you, ſaying, This people draweth nigh to me with their mouth, and honours me with their lips: but their hearts are far from me*, &c. wherein we may obſerve.

1. A title given them, *Ye hypocrites.*

2. An application of a Prophecy to them with approbation of it. *Well did Eſaias prophecy of you.*

3. The Prophecy expreſſed, ſaying, *This people draweth nigh unto me with their mouth*, &c.

Firſt, In the Title given them we have to conſider,

1. The title it ſelf, *hypocrites.*

2. The perſons ſo called, *Ye*, and ſo to inquire.

1. What the word Hypocrite means and what it is to be a Hypocrite.

2. Who they were that our Saviour calls Hypocrites.

Firſt, The words hypocrite and hypocriſie being *Greek* words, have a ſignification of under-judgement, and an hypocrite as to the literal ſenſe of the word is as much as *Sub-judex*, or an under Judge; as implying that in hypocriſie men do judge or are to be judged underneath; either becauſe firſt, being cenſorious of others while faulty themſelves (as is implyed in *Matth. 7. 35. Why beholdeſt thou the mote that is in thy brothers eye, and conſidereſt not the beam that is in thine own eye; Thou hypocrite firſt caſt out the beam out*

of

of thine owne eye, &c.) they both judge beyond their knowledge, of that which is underneath in men, their ſecret ſtate; and alſo are themſelves under judgment, and but under-Judges. There is a higher and perfecter judgement to which we muſt ſtand, and therefore their judgement not to be mattered, as its ſaid, *Who art thou that judgeſt another mans ſervant? and why doſt thou judge thy Brother? we muſt all ſtand before the judgement ſeat of Chriſt*, Rom. 14. 4, 10. and *with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment --- He that judgeth me is the Lord*, 1 Cor. 4. 3. or

2. They judge otherwiſe inwardly and underneath than outwardly they pretend to do, as to ſay, they pretend to judge highly well of God and of his wayes and truth, but underneath or in that which is under their tongues and in their hearts they judge and think evilly of them. They pretend to hate and be mightily zealous againſt ſin, but underneath or ſecretly they like and love it as mainly good; they do not in their heart love what they outwardly cry up, nor hate what they outwardly condemn; Or alſo,

3. They are Under-judges of themſelves; inwardly and underneath their Conſciences condemn them as knowing that they are not ſuch as they appear and profeſs themſelves to be, and ought to be; or

4. As others deſcant on the word, they are ſuch as cannot be judged rightly of by what is outward; but to make a right judgment of them it is needful to diſcern that that is underneath; their inſide and outſide greatly differing; and therefore ſome render the *Greek* word by the *Engliſh* word Diſſembler or Counterfeit. The Heathen writers applyed the word to Stage-players who put on other habits, Act other parts and Perſonate other manner of perſons than really

ally are theirs; as when they act the Persons of Princes and put on such apparel, gestures and speeches as become them, when yet they are in truth but some base sordid fellows that act those parts; such as the wiseman speaks of when he saith, *there are that make themselves rich, and yet have nothing*, Prov. 13. 7. Persons that appear outwardly what they are not underneath, *qui Curios simulant & Bacchinalia vivunt*, pretend strictness outwardly when inwardly they are loose, that hide hatred with lying lips, *Prov.* 10. 18. Or that having yet dissembled with their lips or make their voice gracious, and when they speak fair yet have seven abominations in their heart, *Prov.* 20. 24, 25. Like the apples of *Sodom* that are fair without but within have nothing but soot and ashes; or to use our Saviours expressions, *are like whited sepulchers that appear beautiful outwardly to men, but within are full of dead mens bones and of all uncleanness*; outwardly appear unto men righteous, being within full of hypocrisie and iniquity, *Matth.* 23. 27, 28. and so an hypocrite is a Deceiver, that deceives others with appearing to be what he is not, and would deceive God but cannot, *but deceives his own soul*, Jam. 1. 22. a seeming Saint, a real sinner, outwardly a Godly Person, but in heart profane; whence in the *Hebrew* tongue the same word signifies both a profane person and an hypocrite; Some render the word close dissembler, because they outwardly cover over and cloke their wickedness which they inwardly allow and are defiled with; persons that go in a Visor or Disguise that they may not be known to be what they are, that so they might more clearly carry on their interests and designs; as knowing that did they appear what manner of persons they are they would be abhorred and avoided;

such

ſuch as ſeem *to be ſomething when yet they are nothing*, Gal. 6. 3. *have a name to live and yet are dead*, Revel. 3. 1. Think and give out of themſelves that they are rich and increaſed with goods and want nothing; when in truth they are wretched, miſerable, poor, blind, naked and perhaps know it not; for here perſons may ſometimes act the parts of Saints, and holy men, ſo to the life as it were to ſeem to others and to themſelves too, to be what they act, *deceiving themſelves as well as others*, *Gal.* 6. 3. *Jam.* 1. 22. A kind of perſons they are whoſe way and wickedneſs in Scripture is repreſented as moſt abominable to God and dangerous to themſelves and others, and yet ſometimes over-ſpreads the viſible and profeſſed Church of God; So as the Lord complains of his Iſrael; *every one is an hypocrite and an evil doer, and every mouth ſpeaketh folly*, or villany, *Iſa.* 9. 17. and *calls them an hypocritical nation*, *Iſa.* 10. 6. *Yea, even the believers that are born of incorruptible ſeed are exhorted to put away guile and hypocriſies*, 1 Pet. 1. 23. with 2. 1. for where it prevails it brings woe and miſery; thence the hypocritical nation, is alſo called by the Lord *the people of his wrath*, Iſa. 10. 6. and the Congregation of the hypocrites, its ſaid, ſhall be deſolate; being ſuch as that, they conceive miſchief, bring forth iniquity, and their belly prepareth deceit, *Job* 15. 34. and *that fearfulneſs ſurpriſes them*, *Iſa.* 33. 14. *That they heap up wrath*, *Job* 36. 13. *that they ſhall not come before God*, namely, *ſo as to be accepted of him*, *Job* 13. 16. and though they may have high hopes and conceits, that they are indeed beloved of God, and ſhall do well yet their hopes ſhall periſh, *their hope ſhall be cut off and their truſt ſhall be as a ſpiders web*, *Job* 8 13, 14. Yea, and how many woes doth our Saviour denounce againſt ſuch

above

above all others may been ſeen in *Matt.* 23. and elſewhere. As alſo by ſaying, that the evil ſervant that abuſeth his Lords forbearance ſhall be cut aſſunder, and have his portion with the hypocrites, He implies that the ſaddeſt place or portion in deſtruction is deſigned for them, *Matth.* 24. 51. and not without good reaſon. For,

1. The hypocrite is a vile perſon. Burning lips and a wicked heart is like a potſhheard covered with ſilver-droſs, *Prov.* 26. 23.

2. The hypocrite is moſt oppoſite to God, *for God is a God of truth, Iſa.* 65. 16. *and his bleſſed Son or word, is the truth, John* 14. 6. *and the Spirit is truth*; and hypocriſie is diſſimulation & deceit, and an hypocrite a deceitful perſon, and counterfeit, and what is more oppoſite to truth than deceit, and therefore to the God of truth than an hypocrite; *lying lips are an abomination to the Lord,* Prov. 12. 22. and *He abhors the deceitful man,* Pſal. 5. 6.

3. The hypocrite is moſt like the Devil, and that in his worſt and moſt dangerous garb, even when he transforms himſelf into an Angel of light, and puts on an appearance of holineſs, the more effectually to deceive, and do miſchief. And though God hates all ſin and ſinners, as ſuch, as to approvement of, and fellowſhip with them, yet he hates it moſt in the appearance of vertue and holineſs, becauſe then what is beſt is abuſed by it, to the worſt ſervice; the hypocrite and hypocriſie prophanes, and pollutes God's name, wayes and truths, and what is moſt dear and pretious to him; taking and making uſe of them to ſerve ſin and Sathan; and God can better endure ſin in its own ſhape and colour than when it takes its colours upon it, and acts its filthineſs in a holy habit: as who would not be more angry to ſee dung and vomit ſer-

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ved up in a golden veſſel among the diſhes at table, than to ſee it in ſome vile potſheard that better befits it and at a further diſtance? God was moſt diſpleaſed with *Bel-ſhazzar*, and moſt ſpeedily teſtified his anger againſt him, when he ſerved his Concubines and his Idols in the holy veſſels of his Temple; *Dan.* 5. 3, 4, 5, 6. He bids go rather and ſerve every one his Idols, than to pollute his name with an hypocritical ſervice, with their gifts and with their Idols; *Ezek.* 20. 39.

4. The hypocrite is a ſinner that moſt affronts and mocks God, as it were, and ſins in his face and preſence, drawing near to him and pretending relation to and acquaintance with him, and love to him; when yet contrary to his profeſſion, and the truth of or love to God, pretended by him, he indulgeth his corruption, and fears not to do and practiſe what is hateful to him; and ſo inwardly and in the heart deſpiſes him, preferring his own wiſdom, ways and intereſts, or ſome men's favour and approbation among whom he deſires to appear beautiful, before the favour of God, and the honour that comes from him alone; *John* 5. 44. *Matthew* 6. 2. & 23. 5.

5. The hypocrite is more dangerouſly hurtful to others than other open ſinners; for ſeeming juſt and good, they that have a deſire after goodneſs alſo may be the eaſilyer deceived by him. So *Abſolom* pretending Religion in his rebellion, occaſioned many ſimple well meaning people to go along with him, and involve themſelves in his deſign, who would have abhorred it, had he dealt openly and plainly with them; 2 *Sam.* 15. 11. *The hypocrite with his mouth deſtroyeth his neighbour*; *Prov.* 11. 9. That is, *by good words and fair ſpeeches deceives the hearts of the ſimple*; *Rom.* 16. 18.

18. Like a decoy Duck that allures others after her, in hope of proviſion, that they may become a prey to her maſters; or as our Saviour ſaith, *Like graves which appear not, which they that walk over are not aware of, till they fall into them*; *Luke* 11. 44. True it is, that they may be and oft are ſo deceived themſelves as not to believe that their ways tend to deſtruction, and therefore may not intentionally deſign other mens ruine; they may be ſo hoodwinked by Sathan, as not to ſee whither they go, but think and hope they are going toward Heaven, when they are going the contrary way, and being blind *lead the blind till both fall into the pit*, as our Saviour ſaith in this Chapter, *v.*14. but yet did they not pretend that they ſee others would not walk after, and with them that have a deſire to ſalvation. Now God being love and goodneſs it ſelf, and a lover of mankind and of his welfare, as he loves thoſe that love their neighbours and are inſtruments of good to them; ſo he is diſpleaſed with thoſe that ſtand croſs to their good; and, through their naughtineſs, occaſion their deſtruction, and thoſe moſt that are moſt deceitful and dangerous to them; yea and as he would not that any man ſhould periſh, ſo.

6. The hypocrite is hateful to God as a more egregious ſelf murtherer, taking pains and often expoſing himſelf to great hazards and dangers, that he might ſeem to be good; while neglecting and refuſing to be good indeed, he looſeth Gods favour and his own ſoul; which by a ſincere taking heed to Gods grace he might have ſaved: All which conſidered may be of uſe to provoke us all.

Uſe I. To take heed and beware of hypocriſie, and be careful to deal ſincerely with God, and with our own ſouls; either caſting off all pretenſions to

and appearances of religion that men may ſee what we are, or elſe rather giving diligence in a hearty and unfeigned receit of and obedience to the Word of God, and his will to be religious indeed, fearers, lovers, and obeyers of God in good earneſt, rather than to be diſſemblers and hypocrites; eſpecially conſidering alſo that as ſuch ſad expreſſions as thoſe aforementioned, againſt hypocrites, are frequent in the Scripture: So on the contrary there are many moſt ſweet and comfortable expreſſions of God's favour towards and acceptance of the upright there to be found. Such as that, *They and their prayers are Gods delight, Prov.* 11.20. & 12.22. & 15.8. *That Gods word do good to them*; Mic. 2.7. That they ſhall dwell in the Land, have what's good for them here, and inherit the Land of Promiſe, the heavenly Country; *Prov.* 2.21. *That the Lord God is a Sun and ſhield, and will give grace and glory to, and withhold no good thing from them*; Pſal. 84.11. and many the like. *Oh then let us lay aſide all guile and hypocriſies, and covet the ſincere milk of the Word that we may grow thereby*; 1 Pet. 2.1,2. Who would take pains to ſeem good and religious for a little airy reſpect and applauſe, with ſome men here, and then at laſt when the viſor is puld off, to be diſowned and exploded by all, both God and Angels and good men, yea and the openly wicked too, and be forced to take his portion with them? yea or rather be thruſt from them too, as worthy of a deeper and ſadder place and portion of torment, for retaining wickedneſs under a profeſſion of Religion and ſo abuſing it; when by a ſincere cloſing with God and his grace and obedience thereunto, he might be made happy and glorious everlaſtingly? the Lord deliver us from hypocriſie.

II. If hypociſie be ſo hateful to God as is ſignified, then much more let us take heed of charging God therewith, or imputing it to him; as if he covered over hatred with deceit, and laid up deceit within him, and pretended love, where he hath deadly and eternal hatred. I ſuppoſe none are ſo bad as openly and in termes ſo to charge him, but men may be guilty of it by conſequence: As, *He that believes not God, hath made him a liar*; 1 Joh. 5. 10. Though its not to be thought that every unbeliever will ſay, in ſo many words, that God is a liar; even ſo men may make God a diſſembler and an hypocrite, in the conſequences of their doctrines or doings, though they abhor to ſay ſo of him in their very expreſſions. *Zanchy* ſaith, *That he that believes not that God doth call him to believe on Chriſt, what ever he be,* eo conſilio, *with that mind that he might be ſaved by him, doth very great injury to God,* quaſi illuſeret ei, *as if he mockt, diſſembled or playd the hypocrite with him.* Let us then take heed of thinking hardly of God, and not receiving his ſayings as infallible truths, and his calls and counſels as given to us, out of real love and good will to our ſouls: And therefore alſo let us beware of entertaining ſuch concluſions and doctrines as claſh with Gods ſayings, and neceſſarily put us upon queſtioning God's love and ſincere good will toward us. And truly ſuch are many of thoſe aſſerted and determined bythe ſame *Zanchy* and others; As to ſay, *That ſome men were deſtinated to life, and ſome to death, before the Creation of the World; that thoſe that were reprobated or deſtined to death, though they be not damned but for their own ſins; yet they were reprobated not from any ſins of theirs foreſeen, but* tantum ex beneplacito voluntatis divinæ,

Lib. 5. De natur. Dei. cap. 2. De proel. ſanct. q. 1. & theſ. 1.

divinæ, *onely out of the good pleaſure of Gods will; and that upon that reprobation follows the denyal of grace, upon that follows ſins, and upon ſins the puniſhment of their ſins; unto all which God fore-ordained them from all eternity.* Zanch. de natur. Dei. lib. 5. cap. 2. q. 4. *That the number of the reprobates is certain, ſo that it can neither be added to, nor decreaſed; and the Decree for their damnation ſo firme and immutable, that as the Elect are neceſſarily ſaved, ſo they, the other, are neceſſarily damned:* qu. 5. & 6. And again, *That as the foreſeen faith and good works of the Saints were not the cauſe of their Election, ſo neither were the foreſeen infidelity, or other ſins of the wicked, the cauſe in the leaſt why they were reprobated; that in being reprobated, they were deputed,* in uſus non honeſtos, *unto vile or unhoneſt uſes. That is,* ſaith he, *they were ordained to thoſe works which afterwards are in very deed done by them, and which are ſins in them; inſtancing in* Pharoah, *as the pattern of other reprobates, and aſſerting that God raiſed up, that is created him, even that man, to all thoſe evil things that were done by or befell him, and ſo hardned him, that he might be an open enemy of God: and how could God (* ſaith he *) be moved to reprobate him, from the foreſight of thoſe works, when as rather he Created him, and divers ways hardned him, that he might do them. And yet (* ſaith he *) the reprobates have no cauſe to accuſe God of unrighteouſneſs, but rather to thank him that he made them of the duſt, not beaſts but men (* though it had been ten thouſand times better for them that they had been but beaſts *) and adorned them with many beneſits for his own uſe; although not for ſuch an end as the Elect were, but to ſhew forth in them his anger and his power.* And again, *That the evil works of the reprobates are the lawful but not the onely cauſe why they are damned;*

for before that goeth Gods hatred, and his Will, and Decree moſt juſt, whereby he hath decreed wicked men to eternal Death: Id. De reprob. qu. 3. & in refutat. Sophiſm. Now if we receive theſe concluſions, what ſhall we ſay to his own ſayings, *That God wills all to be ſaved, and come to the knowledge of the truth, and is not willing that any ſhould periſh, but that all come to repentance?* 1 *Tim.* 2. 4. 2 *Pet.* 3. 9. And his oath, *That as he lives he hath no pleaſure in the death of the wicked, but that he turn and live; yea that he hath no pleaſure in the death of him that dyeth?* Ezek. 33. 11. & 18. 23, 32. Yea and to his ſaying to *Jeruſalem, That he would often have gathered her Children, as the hen gathereth her chickens under her wings, but they would not?* Matth. 23. 37. To theſe they tell us, *That theſe Scripturs ſpeak according to his revealed will, and ſo God calls all to the knowledge of the truth and to repentance; by his word excluding none, if they will come.* Or as *Ambroſe* ſaith, *God wills all to be ſaved, if they themſelves will; for he that hath given his Law to all excludes none from ſalvation; by his will therefore revealed in his Law, he would all ſhould be ſaved: but yet by his ſecret will, which is called the will of his good-pleaſure, he would not that all ſhould be ſaved, but onely his Elect:* Id. Ibid. See here, is not this to make Gods inſide or ſecret will to differ as much from what appears outward in his revealed mind, as the hypocrites inſide differs from his outſide? Yea the ſame Author tells us, *That every man, even the Reprobates alſo, God requires and obliges to believe firmly, that they are Elected in Chriſt; otherwiſe they do him a great injury, and make him to mock them, in his calling them to believe on Chriſt;* and can he call them to Chriſt, with a mind they ſhould be ſaved, when he hath from eternity, without reſpect to the foreſight

of

of their not believing, decreed them to be deſtroyed? But they think to ſalve this matter, and ſave God from being charged by them with mocking men. By ſaying, *He calls them conditionally, namely, that he will ſave them if they will believe in Chriſt:* But will this ſave him from that unworthy charge, when they ſay he put an unremoveable bar in the way of their believing, in that in reprobating them from eternity, he decreed that they ſhould not have a will to believe. He would deny them that grace: for to that purpoſe alſo ſpeaks another Doctor in Engliſh, when he tells us, *His not willing it, is a willing it ſhould not be, and that Gods calling them to believe, where he purpoſes not abſolutely to give men to believe (as he doth not to all) is but as if the King ſhould bid the Captives at* Algiers *free themſelves from their enemies which they can in no wiſe do, and then he will pay a ranſom for them.* I have ſometime ſeen one mock a little Infant after ſuch a manner, bidding it when down and unable to get up again, riſe and come to him and he would help it up; but that was but in jeſt: but ſuppoſe the Infant not being able to riſe, ſuch a one after ſuch biddings, it not riſing and coming to him, ſhould in earneſt fall upon it and break its bones: Or the King after ſuch a bidding the Captives at *Algiers* to free themſelves, proving unſuccesful, ſhould ſend his Army thither and deſtroy thoſe Captives, becauſe they did not as he bad them: Would it not in either caſe be extreme cruelty, and the proffers of help ſo conditionally, be mockery, hipocriſie, or inſultings over their miſeries? Would ſuch conditions propoſed ſave the reputations of theſe perſons in ſo puniſhing either the one or the other? I trow not, and yet ſuch is the dealings of God with ſome men, yea

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with very many, or the moſt by theſe mens Doctrines. Yea and ſomewhat worſe too, if it be ſuppoſed too, as they aſſert that it was by his Counſel and fore-decree, that they neceſſarily came into their fallen inbondaged ſtate. Oh let us keep us far from theſe Doctors and Doctrines, that we may not impute either injuſtice, deceit, or hypocriſie, to the God of grace and truth, who ſo greatly hates hypocriſie in us. Let God be true both as to his words and intentions, and agreement of heart, with the profeſſions of love in his Word, who ever, though never ſo learned Doctors or zealous Preachers, be judged to be liars and hypocrites. And that leads us to and ſuits with the ſecond thing to be conſidered in this Title, *viz.*

2. Who they were that our Lord calls hypocrites here; and that appears from *verſ.* 1. to have been the Scribes and Pharaſees of *Jeruſalem*. *Jeruſalem* the elected choſen City of God, was a type of his Church, and the chief place of worſhip for his then profeſſed Chuch; but who were theſe Scribes and Phariſees thereof?

Firſt, For the Scribes, the word hath its nomination from letters or writing, and ſo the name imports, that they were men of learning; for to know letters is the property of the learned, *Joh.* 7.15. And an ignorant unlearned man is called an illiterate man; *Act.* 4.13. And ſo we find the Scribe put with the wiſe man, indued with the wiſdom and learning of this world; in 1 *Cor.* 1.20. *Where is the Scribe? where is the wiſe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world?* Implying that the Scribes were perſons of wiſdom and learning, ſuch as knew letters: The word is ſometimes uſed in a good ſenſe, for perſons inſtructed and learned in the truth

truth and grace of God. As when it is ſaid, *Every Scribe that is inſtructed into the Kingdom of Heaven, is like to a man that is a houſholder that bringeth forth out of his treaſury things new and old*; Matth. 13. 52. And, *Behold I ſend unto you Prophets, and wiſemen, and Scribes, and ſome of them ye ſhall crucifie*; Matth. 23. 34. So, *Ezra was a ready Scribe in the Law of God*, and a holy man, *Ezra* 7. 6, 11. But theſe Scribes here are noted to have been other kind of perſons as to goodneſs, but otherwiſe they have their names too from letters and learning, and are joyned frequently with the Phariſees in their being mentioned; and it appears divers of them were of that Sect or party, but not all: for in *Acts* 23. 9. It is ſaid, *The Scribes that were of the Pharaſees part aroſe and ſtrove*; implying that there were alſo Scribes of the oppoſite or other parties; and its probable, that of the Scribes of that party of the Pharaſees, it was that our Saviour ſpake, when he joyned them with the Pharaſees, and that they were the learned perſons of that Sect; whence alſo uſually they are firſt named. As *wo to you Scribes and Pharaſees*, often in *Mat.* 23. *and except your righteouſneſs exceed the righteouſneſs of the Scribes and Pharaſees*, &c. *Mat.* 5. 20. And here, *then came to Jeſus Scribes and Pharaſees*, ver. 1. Though in *Mark* 7. 1. they are named laſt, *Then came to him*, together, *the Pharaſees and certain of the Scribes*: And in *ver.* 5. *The Pharaſees and the Scribes asked him.* And it appears alſo that thoſe Scribes were Teachers of the people, in that at the cloſe of our Saviours Sermon on the mount, it is ſaid, *He taught them as one that had Authority, and not as the Scribes*; Matth. 7. 25. And the Scribes, its ſaid, *ſat in Moſes chair, namely as Teachers of the Law.* And they are more commonly joyned with the chief Prieſts, Elders, and Rulers, as

having credit and authority among the people; as our Saviour foretold, *That he ſhould ſuffer many things of the Elders, chief Prieſts, and Scribes*; Mat.16.21. And that he ſhould be betrayed to the chief Prieſts and Scribes; *Mat*.20.18. And that they ſhould condemn him to death, as we find *the chief Prieſts, Elders, and Scribes, gathered together to deviſe his death*; *Mat*.26.3. with *Mar*.14.1. and *Luk*.22.2. And the *chief Prieſts, Scribes and Elders*, ſent out the multitude with *Judas* to take him; *Mar*.14.43. and to them they brought him when taken; *Matth*. 26. 57. *Mark* 14. 53. *Luke* 22.66. And they delivered him up to *Pilate*; *Mark* 15.1. And vehemently accuſed him to him; *Luke* 23.10. And they, with the *High Prieſts*, mocked him when on the croſs; *Matth*. 27. 41. *Mark* 15. 31. So that it appears that the Scribes were learned men, Teachers, and of authority with the people; even as the great Clerks, Writers, and learned Teachers, are many of them now a days with the people in all Countries. Yet theſe our Saviour termed hypocrites.

As for the Pharaſees, they had their name of the Hebrew word *Pharas*, that ſignifies to divide, and ſeparate, or to explain, or to ſpread and lay open; becauſe they divided themſelves from others as more holy than they, they would not have the Publicans and ſinners have to do with or come nigh to them; as may appear in that they marvailed and were offended at Chriſt for admitting them to eat and drink with him; *Matth*. 9. 11. *Luke* 7.39. & 15.1,2. wherein the Scribes alſo joyned with them. As alſo they or ſome of them did explicate and lay open the Law, and therefore are ſaid alſo to have ſit in *Moſes* chair; *Matth*.23.2. As perſons ſeparate and ſet a part to the ſtudy of the Law and of the cuſtoms and traditions of the Elders, and therefore are oppoſed to Chriſt's Diſciples, and they vilified

vilified by them, as persons that knew not the Law; *Joh.* 7. 47, 48, 49. And they laid out or open themselves, and gave open evidences of their zeal and devotion; making broad their Phylacteries, and inlarging the fringes of their garments; things commanded in the Law of *Moses*, to be used by the Jews, as tokens of their professing and obeying the Law, and as helps by way of memorial thereunto; *Num.* 15. 38, 39. *Deut.* 22. 12. *Matth.* 23. 7. And also they loved to stand and pray in the Synagogues and corners of the streets, where all might take notice of their piety and devotion, as persons not ashamed of their profession, nor afraid of any insolencies from the rude and prophane; but as it were provoking all others to like piety, by their bold and open profession; *Matth.* 6. 2, 5. *&c.* Yea they were persons of a very great appearance and shew of religion, with zeal and earnestness in the profession thereof, in so much as that the Apostle *Paul*, who was himself formerly of that party, tells us it was *the straitest Sect of the religion among the Jews*; ἀκριβεστάτην αἱρέσεως; the most accurate, exact, precise and circumspect Sect or party that professed to worship God; for words of the same root and original with that translated straitest, as rendred by the Translators, have a signification of diligence in them; as in *Matth.* 2. 8. *Act.* 18. 25. or of perfection, as in *Luke* 1. 3. *Act.* 18. 26. & 23. 15, 20. 1 *Thes.* 5. 2. and in *Ephes.* 5. 16. its rendred circumspectly or exactly. So that the Apostle in calling it the straitest Sect, intimated their great diligence, exactness, circumspection, and perfection, above all other Sects in their institution and demeanor; and that it was no loose, careless, formal way of profession, but most accurate and accomplished; whence also speaking of his own education in it, he saith,

That

That he was taught according to the perfect manner of the Law of the Fathers, and was zealous towards God; and in *Philip.* 3.5. He mentions it as no ſmall or inconſiderable piece of that fleſh or fleſhly honour, that he might have gloried in as well as others, *That concerning the Law, he was a Pharaſee*: Yea, and our Saviour in ſaying, *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Pharaſees, ye can in no wiſe enter the Kingdom of God*; manifeſtly implies, that theirs was the moſt eminently remarkable way of righteouſneſs, that was then commonly taken notice of, and no ordinary and vulgar way of practiſe, though a greater and perfecter holineſs and righteouſneſs is neceſſary for our admiſſion into Heaven; *Matth.* 5. 20. and when he ſaith to them, ye are they that juſtifie your ſelves before men. He implies that they appeared very exact and juſt in the ſight of men, and were therefore in honour with them; *Luke* 16. 15. And ſo he doth, when he compares them to a whited Sepulcher, and tells them they appeared righteous to men; *Matth.* 23.27, 28. With us indeed the word Pharaſee is uſed by way of reproach, but it was far otherwiſe then with them, an honourable name; and of no worſe import, than now to call a man a Religious, Zealous profeſſor, Non-conformiſt or the like; and indeed the intimations and expreſſions of their practiſe and way, every where almoſt, ſhews them to have been perſons of eminency in religion among them. They were guids and leaders of the people, it appears, *Matth.* 15. 14. & 23. 16. And though our Saviour called them blind guids there, yet they thought better of themſelves, and one another, and were otherwiſe reputed by their followers: whence they ſay to Chriſt in ſcorn of ſuch a title, *Are we blind alſo?* 1 *Joh.*9.40. we find them

them zealous and frequent in religious exerciſes: *They prayd often*, and that too with faſting, *Matth.* 9. 14. *Luke* 5. 73. *Faſted twice in the week*; Luke 18. 11. *Yea and made long prayers*; Matth. 23. 14. *They gave Alms*; Matth. 6. 2. Were ſtrict obſervers of the Sabbath, inſomuch as they were diſpleaſed with Chriſts Diſciples for plucking and eating ears of corn thereon, as they went through the corn fields; Mat. 12. 2. Yea and with Chriſt himſelf for healing thereon, concluding him thence to be a ſinner and not a holy man, yea and therefore perſecuting him too; *Mark* 12. 9, 14. *Mark* 3. 1, 2, 6. *Luke* 13. 14, 15. *Joh.* 5. 10, 16. and 9. 16. And ſo they were of other ordinances; as for paying Tithes, an ordinance of God, for the neglect of which, and fraud therein, God had ſharply reproved their Fathers; *Matth.* 3. 7, 8, 9, 10. But oh how exact were theſe men therein, *Paying Tithes of all that they poſſeſſed*; *Luke* 18. 12. even to the leaſt Herbs, *as Mint, and Rue*; and Seeds, *as Annis, and Cummin*; *Luke* 11. 42. *Matth.* 23. 23. Yea and ſo zealous for the good of other men, even of the heathen too; *That they compaſſed Sea and Land to make one Proſelyte*; *Matth.* 23. 15. They ſpared no pains to draw one from looſeneſs and heatheniſm to be of their mind and Religion: they had alſo a great reſpect for, and reverence to, God's holy Prophets of the former times, ſo that they profeſſed had they lived then, they would not have pertook in the guilt of their blood, and they adorned their Tombs and Sepulchers; *Matth.* 23. 29, 30. And for their zeal for God himſelf and his glory, how great was that? They had a zeal of God; *Rom.* 10. 2. They cryed, *Give God the glory*, when the blind man would aſcribe his ſight to Chriſt; *Joh.* 9. 24. And took up ſtones to caſt at Chriſt, and at laſt condemned him as worthy

worthy to die becauſe he ſeemed to them to blaſpheme *by confeſſing himſelf the Son of God, and therein making himſelf equal with him*, John 10. 31, 33. Matth. 26. 65, 66. *Yea, at leaſt ſome of them according to the righteouſneſs in the Law were blameleſs*, Philip 3. 6. Such were theſe Scribes and Phariſees; and yet to thoſe our Saviour here ſaith, ye hypocrites, as he doth alſo in *Matth.* 23. ſeven or eight times; yea, and there alſo calls them fools and blind, Serpents, and a generation of Vipers, and ſpeaks of them as ſcarcely in a poſſibility to eſcape the damnation of hell, *Matth.* 23. 33. From all which we may briefly note.

Obſerv. 1. That men eminent and remarkable for Learning, and for zeal and ſtrictneſs in Religion in veiw of men, may yet in the ſight of God and Chriſt be ſinners of a very deep dye, even very hypocrites: How clearly is the truth of this Obſervation made good inſtance of theſe Perſons? who could have judged otherwiſe of them, than that they were worthy and Reverend Divines, and truly holy men and Saints? and yet we ſee here what verdict our bleſſed Saviour, who knew what was in man, and needed not that any man ſhould teſtifie of man to him, but hath all things opened and naked to his eye, and from whom no thought can be hid pronounceth of them, *John* 2. 24, 25. *Heb.* 4. 12, 13. *Job.* 42. 2. He calls them hypocrites and pronounced oft-times woes againſt them. See then hence,

Uſe 1. How different may be mens judgement of themſelves and others from the judgement of God, and that what is highly eſteemed amongſt men, may be and often is abomination in the ſight of God, *Luke* 16. 15. and that therefore it is not ſafe judging according to the appearance, that may be far from

rom righteous judgement, *John* 7. 24. 2 *Cor.* 10. 7. nd yet here its good to take this Caution, *viz.*

Caut. We may not hence conclude, that all that re Learned men and Teachers of others, and that re ſtrict and zealous livers, and preſs and practiſe he obſervation of God's Ordinances are hypocrites, ecauſe theſe were ſo. God forbid, that would be o make our ſelves Judges of others, and to do conrary to our Saviours command, *Matth.* 7. 1, 2. and o be hinderers of many good things. Learning and eaching, ſtrictneſs and zeal, and the like are good nd commendable in themſelves, and not to be condemned, yea they are needful to be had and exerciſed by and among men. It is good to be always zealouſly affected in a good thing, *Gal.* 4. 18. We muſt not in faulting ſome men that profeſs and practiſe good things amiſs condemn ſimply either the good things themſelves profeſſed and practiſed, or all other perſons that profeſs and practiſe them, nor can or may we charge this or that perſon of men to be hypocrites, much leſs all of ſuch a profeſſion, further than we have good evidence thereof or their wayes and principles be ſuch as the Scripture charges with guilt of it. We have not ſo perfect knowledge of men as Chriſt had, nor can ſee their hearts and thoughts as he did, and could, and therefore it's good for us to exerciſe ſobriety and charity in our judging others. But,

2. It may admoniſh us not to applaud our ſelves or one another upon any ſuch accounts, as of Learning and Skill, or Office and place of Teaching, or of Strictneſs and Zeal in the exerciſe of Religion and obſervation of God's Ordinances, as if therefore we were undoubtedly acceptable to God, or more holy and better people than others: or as if we were the Elect

people

people of God, discriminated from others by his special grace. The Pharasee did upon such like considerations trust in himself, that he was righteous, and thanked God that he was not as other men, extortioners, unjust, adulterers, or as that Publican that went into the Temple with him, but fasted and payd tythes, &c. or arguing thence his election and effectual call of God and so his justification with him; but how much was he mistaken therein when that poor Publican that he despised went home rather justified than he? *Luke* 18. 9--14. and if we argue from the like matters found in our selves and others, that we or they are therefore the Elect people of God, effectually called, and such as may thence know that Christ dyed for us rather than for others; or that we are justified and accepted of God, and cry up our selves and one another as an excellent people and godly party we may possibly be as much deceived as that Pharasee and others of them were, at least this savours too much of their leven which was hypocrisie. We may for all such things and so may others of the like mode and practise be further off from Gods Kingdom, than the prophane Persons, that are convinced in their Conscience of and ready to confess that they are nothing, and may be for all such things condemned of God and Christ as hypocrites, blind guides, serpents, a generation of Vipers as they were; when the despised common sinners humbling themselves and sincerely confessing their vileness and unworthiness may be rather justified; and sooner perswaded to receive and believe the Gospel and to bring forth the true and genuine fruits of it in love to God, charity towards men, humility of mind and other heavenly vertues, especially notwithstanding such things, persons may be suspected if they be

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proud and haughty, carry highly, cry up and magnifie themſelves, and one another for their lives and practiſes, piety, holineſs and the like, in ſtead of crying up God and Chriſt and calling men to him; and if they alſo deſpiſe and ſcornfully of others, as poore wretches in compariſon of themſelves; and yet more if they are zealous againſt ſuch perſons, having Goſpel and glad tidings Preached to them, and reproach and proſecute ſuch as differ from them in aſſerting the gratiouſneſs of God towards mankind and in Preaching it to ſuch deſpiſed ones alſo; for this was the carriage of the Pharaſees and their followers; who upon ſuch accounts reproached our Lord, as a friend of publicans and ſinners, and forbad the Goſpel or glad tidings to be preached to the Gentiles (while Gentiles and unleſs firſt Proſelyted, and made of the Profeſſing party) that they might be ſaved, *Mat.* 11. 19. 1 *Theſ.* 2. 16.

3. It may admoniſh us alſo to take heed of following perſons upon ſuch accounts of their Learning, zeal, Authority, piety and ſtrictneſs, ſo as to reſolve our faith and practiſes unto them; ſeeing that of ſuch our Lord here and elſwhere pronounces that they were hypocrites, and blind guides, leaders of the blind though they diſdained to be thought ſo, *Joh.* 9. 40. It appears that many among the *Jews*, took thoſe perſons for their guides and reſolved their faith and practiſe into their ſayings upon the account of their learning, authority and appearing piety; yea, ſo far as to condemn Chriſt and thoſe that followed or thought well of him. For when the Pharaſees and Chief Prieſts had ſent out their Officers to take him and they returned without him, and being asked, why, they had not brought him, replyed, *Never man ſpake as this man*, they preſently anſwered, *are ye alſo deceived*

people of God, diſcriminated from others by his ſpecial grace. The Pharaſee did upon ſuch like conſiderations truſt in himſelf, that he was righteous, and thanked God that he was not as other men, extortioners, unjuſt, adulterers, or as that Publican that went into the Temple with him, but faſted and payd tythes, &c. or arguing thence his election and effectual call of God and ſo his juſtification with him; but how much was he miſtaken therein when that poor Publican that he deſpiſed went home rather juſtified than he? *Luke* 18. 9--14. and if we argue from the like matters found in our ſelves and others, that we or they are therefore the Elect people of God, effectually called, and ſuch as may thence know that Chriſt dyed for us rather than for others; or that we are juſtified and accepted of God, and cry up our ſelves and one another as an excellent people and godly party we may poſſibly be as much deceived as that Pharaſee and others of them were, at leaſt this favours too much of their leven which was hypocriſie. We may for all ſuch things and ſo may others of the like mode and practiſe be further off from Gods Kingdom, than the prophane Perſons, that are convinced in their Conſcience of and ready to confeſs that they are nothing, and may be for all ſuch things condemned of God and Chriſt as hypocrites, blind guides, ſerpents, a generation of Vipers as they were; when the deſpiſed common ſinners humbling themſelves and ſincerely confeſſing their vileneſs and unworthineſs may be rather juſtified; and ſooner perſwaded to receive and believe the Goſpel and to bring forth the true and genuine fruits of it in love to God, charity towards men, humility of mind and other heavenly vertues, eſpecially notwithſtanding ſuch things, perſons may be ſuſpected if they be

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ceived? have any of the Rulers or of the Pharaſees believed on him? but this people who know not the law are accurſed, John 7. 32, 45, 46, 47, 48, 49. both intimately therein boaſting of and applauding them for their skill in the Law or Scriptures, as if their judgement and example ought to be taken and followed, and condemning Chriſt's followers, as deceived perſons through their ignorance, not knowing the mind and meaning of the Law and Doctrine delivered by *Moſes* and the Prophets, and therefore that they were left of God to fall into ſuch an errour as to believe on Jeſus, and implying that none ought to be owned as right Teachers, nor any Doctrine to be credited but what they approved, and many blind people did follow thoſe blind (but conceitedly ſeeing) guides and leaders upon belief or opinion of their great piety, knowledge and acquaintance with God and his minde to which they pretended. But oh! how miſerably were they miſtaken, and how ſad was their caſe, for while they confidently leaned upon them and their knowledge and righteouſneſs they dropt into the pit with them! *Matth.* 15. 14. while they thought in being proſelyted by them and converted to a ſtricter life and following them therein they ſhould be made the people of God and heirs of heaven, they were made by them the children of hell ſaith our Lord himſelf, *Matth.* 23. 15. How uncertain and unſafe then is the ſtate of thoſe that lean upon ſuch things and perſons, and have their faith ſtand not in the word of God but in the wiſdom and piety of men? do they not forſake the fountain of living waters to live upon empty ciſterns, or a feaſt of fat things to feed upon the wind and follow the Eaſt-wind, who having the word and teſtimony of God to guide and direct them, do neglect and forſake that, to lean upon the ſeeming holi-

neſs,

neſs, ſanctity and learning of any ſort of men? and yet are not many that are called Chriſtians horribly guilty of ſuch folly? not only the Papiſts who indeed, as to the vulgar ſort, have the Scriptures denied them, nor the Quakers who lean upon the pretended perfection of their Leaders, but even others alſo that abhor their ways and Principles? what ſhall we think of thoſe who dare not believe that Chriſt died for all men, and by the grace of God taſted Death for every one though expreſly atteſted in the holy Scriptures, but believe that he died only for the Elect, becauſe a multitude of moſt ſtrict living and profeſſing people and a number of learned and eminent Divines are not for the Scripture expreſſions but for the other ſaying? and how many are there that accordingly have their whole faith and fear towards God framed and taught according to the genius of ſuch a judgement and not as the Scripture ſayings heeded by them would direct them? yea ſo ſpreading and powerful is this evil that I fear ſome Readers hereof if their patience hold out to theſe expreſſions, will, yet when they come at them through their confidence in the Learning, and Piety, of the men that are herein reproved be ſo far and highly offended at theſe ſayings, and prejudiced againſt me for them as to be ready to fling away the book, as ſpeaking againſt the Godly and Orthodox party, and to ſay, oh, I ſmell this man! He is ſome Univerſaliſt or Arminian being as ſtrongly prejudiced againſt theſe Scripture ſayings, above mentioned, though Scripture ſayings, as the people were againſt Chriſt, when out of reſpect to and Reverence of theſe Scribes and Pharaſees they called him a *Samaritan, and cryed out Crucifie him, Crucifie Him:* or as they were againſt the Apoſtle *Paul* when they cryed out *Away with ſuch a fellow*

from the earth, for it is not fit that he ſhould live; Act. 22.22. But we ſhall have occaſion to ſhew the evil of theſe perſons way in leaning upon, and having their fear toward God taught them, by mens precepts or ſayings in what follows in the Text to be further ſpoken on: And ſo we come to,

2. The Application of the following prophecy to them with its appoſiteneſs or fitneſs: Well did *Eſaias* the Prophet prophecy of you ſaying, This people draweth nigh me, *&c.* Wherein he aſſerts,

Firſt, That the Prophet *Eſaias* did prophecy of them, in the following prophecy: And

Secondly, That he did well therein.

1. The Prophet *Eſaias* reproving ſome, *For drawing nigh to God with their mouths, and honouring him with their lips, and having their hearts removed from him*; did not therein prophecy ſo much againſt the followers and worſhippers of falſe Gods, in groſſer Idolatries or ſuperſtitious corrupting of Gods ordinances, ſuch as the heatheniſh worſhippers of *Baalim*, and ſacrificers to the hoſt of Heaven, or the like; Such as thoſe of whom it is ſaid, *That they walked in the Statutes of the Heathens, and of the Kings of* Iſrael *which they made*; 2 Kings 17.8. Such Statutes as thoſe *Omri, which were kept, and all the works of the houſe of* Ahab, *and their Counſels that were walked in*; Mic 6.16. Or ſuch as followed the evil and Idolatrous cuſtoms of their Fathers, their Kings and Princes, *which burnt incenſe to the Queen of Heaven, made her cakes and powred out drink offerings to her*; Jer.44. 17. *Or that ſet up their threſholds by his threſholds, and their poſts by his poſts, and put a wall between him and them, defiling his holy Name with their abominations*; *Ezek.* 43.8. Although thoſe alſo were by the holy Prophets frequently ſpoken againſt; no nor onely thoſe

thoſe hypocrites the falſe Prophets, Prieſts and Rulers, and people who put the holy Prophets to death; but alſo againſt ſuch as having a great form and appearance of Godlineſs, did garniſh the Sepulchers of the holy Prophets, and ſaid, *Had they been in the time of their Fathers, they would not have been partakers with them in their blood.* Yea nor onely againſt ſome frantick brain-ſick zealots, of the meaner and vulgar ſort, who through their ignorance and unlearnedneſs, might miſtake and be tranſported into ſtrange unjuſt exorbitant principles and ways: but ſuch alſo as were in repute for their learning, and knowledge of the Law or Scriptures, and had the title and repute of wiſe and prudent perſons, fit to be Teachers, and ingaged in the great and publick concerns of Church and State, as the Scribes and Phariſees we have ſeen were. Such as theſe by our Saviour's application of this Scripture were the perſons ſpoken of and reproved by the Prophets. And that this Prophet *Eſaias* did reprove ſuch eminent and leading perſons, appears alſo by the very words of the Prophet himſelf in divers places. As in *Chap.* 28. He taxes both Prophets and Prieſts, as erring through wine, and out of the way through ſtrong drink, erring in viſion and ſtumbling in judgment; *ver.* 7, 8. And the Prophets and Prieſts were in chief place of the Church for exerciſe of Religion: Yea and he implies that the miſcarriage by their means was ſo univerſal and overſpreading, that it was hard to find any to whom he might ſpeak or teach knowledge, except the young infants: *Whom ſhall he teach knowledge and whom ſhall he make to underſtand doctrine?* Them that are weaned from the milk, drawn from the breaſts: *For precept muſt be upon precept, precept upon precept; line upon line, and line upon line*; ver. 9, 10. Yea and in ver. 14. he calls the Rulers of the people

in *Jeruſalem ſcornful men*, that lifted up themſelves with conceits of their religious doings, ſo as to ſcorn the threatnings of Gods judgments, or Gods faithful ſayings and counſells; preſuming *That they had made a Covenant with Death, and were at an agreement with Hell, ſo as that when the overflowing ſcourge ſhould paſs through, it ſhould not come at them:* As if they were above the fears of Death and Hell. So confident were they of God's favour to them, and therethrough of their ſalvation, becauſe they had built a Temple and Altar, and offered Sacrifices in abundance, as the ſame Prophet elſewhere intimates of the ſame kind of perſons; *Chap.* 66. 1, 3. with 48. 1, 2. and the Prophet *Micah* alſo, in his *Chap.* 3. 10, 11. who was cotemporary with him; *Yet in all this they made lies their refuge, and under falſhood they covered themſelves; For they rejected the Reſt that God had directed them to, and the foundation that God had laid in Zion.* The word that God had ſent unto them, *verſ.* 16. 17. compared with *Chap.* 9. 6, 7, 8, 9. Yea and in the 29th Chapter, the place which our Saviour here alludes to and mentions, the Prophet cries out, *Stay your ſelves and wonder, cry ye out and cry, they are drunken, but not with wine, they ſtagger but not with ſtrong drink*; as implying, that the perſons there ſpoken of were not perſons that uſed to be drunkards and groſly vitious (though againſt ſuch he ſeems to have prophecyed in the former Chapter, in ſome of its expreſſions, as from *ver.* 1. to the 9. where he ſpeaks againſt the Drunkards of *Ephraim*; but here) he implies that theſe perſons were otherwiſe drunken, beſotted with pride and high conceits of themſelves, and the goodneſs and righteouſneſs of their ways (as thoſe in *Chap.* 28 14. 15. may ſeem alſo to be ſuch). But why ſhould men wonder and cry out ſo? Why (he adds) *For*

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the Lord hath powred out upon you the Spirit of deep ſleep, and hath cloſed your eyes; your Prophets and your Rulers (or Heads) *your Seers hath he covered.* Theſe were Religious and Ruling perſons too, and yet God had ſent them ſtrong deluſions to believe lies, for their not liking and owning the truth, and receiving the love of it, to be ſaved by it; as the Apoſtle ſpeaks, 2 *Theſ.* 2. 12. And the *Viſion of all* (the *Chazuth Haccol*) the viſion of all, even that that is the viſion of all viſions, or to be received of all, as concerning all, and giving light in and unto all other things, even the viſion of or concerning Chriſt, *is become unto you as the words of a book* (*or letter*) *that is ſealed; which men deliver to one that is learned, ſaying, Read this I pray thee, and he ſaith, I cannot read it, for it is ſealed; and it is delivered to another that is not learned, ſaying, read this I pray thee, and he ſaith, I am not learned.* The *Great Viſion of all viſions,* or of all mens concern, they none of them underſtood, neither learned nor unlearned, and ſo going beſides it, had not their faith, fear and worſhip of God begot from and ordered in and by it; but by other means, even by the ſayings or precepts of men, as follows: *Wherefore the Lord ſaid, foraſmuch as this people draw nigh with their mouth, and honour me with their lips, but have removed their hearts far from me; and their fear towards me, is taught by the precepts of men* (the words here recited by our Saviour). *Therefore behold I will proceed to do a marvailous work among this people, even a marvailous work, and a wonder: For the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* Implying that it was ſuch as were their wiſe men (not the wiſe men of the heathen, ſuch as their Philoſophers, but even the wiſe men of *Iſrael*, the profeſſed Church and people of God) not

their vulgar and ignorant men. but their wiſe and prudent men, that were the perſons greateſt in fault; they miſled the people, being idolized and depended on by them, and their ſayings, becauſe of their wiſdom and prudence made the baſis and bottom of their fear and worſhip of God, and therefore the Prophets moſt reprehended them. Yea both their pretenſions to piety, and their wiſdom and prudence are in thoſe words intimated; the former, in that its ſaid, *They drew nigh to God with their mouth,* not to *Baal* or to falſe Gods, but to the true God, the Lord Jehovah; *and with their lips honoured him,* not ſome Idol in his name, but him; and the latter, in that its expreſly ſaid, *The wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent ſhall be hid.* And that ſuch manner of perſons uſed to be often the ſubjects of the Prophets reprehenſions, is apparent from other places, as in *Iſa.* 58. where he charges them that had a great profeſſion and appearance of holineſs on them, ſo as that he ſaith, *They ſought God daily, and delighted to know his ways, as a Nation that did righteouſneſs, and forſook not the ordinance of their God; they asked of him the ordinances of juſtice, and took delight in approaching to God.* Yea they faſted, prayed, and afflicted their ſoul, and even expoſtulated with God: *Wherefore have we faſted, and thou ſeeſt not? have we afflicted our ſoul, and thou takeſt no knowledge?* And yet againſt them he brings divers charges of injuſtice, uncharitableneſs, covetouſneſs, *&c.* Thoſe that ſeemed to be, and were to appearance, a godly party, a religious, zealous people (no prophane, debauched, perſons in their converſations, but ſuch as ſaid to others, *Stand by thy ſelf, come not near me, I am holyer than thou*) He reproves alſo, *Calling them a rebellious people, that walked in ways not good; and a ſmoke in*

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Gods noſtrils, a fire that burneth all the day; Iſa. 65. 2--5. And rejects all their ſacrifices and religious ſervices, making no more reckoning of them than of ſo many acts of wickedneſs and groſs ſins; for ſo the words found in *Chap.* 66. 3. *He that kills an Ox,* (that offers a great ſacrifice, for an Ox was one of their greateſt ſacrifices, more than a Lamb, or Ram, *&c.*) *is as if he ſlew a man*; as if he committed an act of murther, one of the greateſt ſins; *and he that ſacrificeth a Lamb, or Kid, as if he cut off a Dogs neck*: Though the one was a duty and practiſe required in the Law of God, and the other a mere prophane action having not the leaſt appearance of religion in it. *He that offereth an oblation* (a ſervice alſo directed to and required in the Law, as appears in *Levit.* 2.) *as he that offereth Swines blood* (an horrible act of impiety, Swines fleſh, and much more their blood, being unclean by the Law for civil, much more for ſacred meat) *He that burneth incenſe* (a ſervice enjoyned in the Law of *Moſes*, *Exod.* 30. 7, 8.) *as he that bleſſeth an Idoll*: An act of groſs Idolatry for which God threatned his judgments yea and executed them too upon them frequently. So that the Lord compares their religious actions to the groſs acts of wickedneſs, and teſtifies the one to be as bad as the other in his ſight; as elſewhere he compares the performers of them to, and calls them by the names of, the Rulers of *Sodom* and people of *Gomorrah*: *Iſa.* 1. 10, 11--15. and they were ſuch as the Scribes and Pharaſees here. Such as thought themſelves the onely religious people, the Orthodox, their judgment and doctrine the ſtandard of truth; as may appear in that ſuch as trembled at the word of the Lord (not daring to ſtart from that) and were truly poor in ſpirit, they caſt out and excommunicated under pretence of their not being Or-

thodox or not right worſhippers; ſo it appears in *Iſa.* 66. 1. where he ſaith to them, *Your brethren that hated you for my Names ſake* (ſpeaking to them that trembled at his word) *ſaid let the Lord be glorified*; as pretending that they did it out of zeal to God and his worſhip, as out of zeal *Paul* while a Phariſee perſecuted the Church of Chriſt as hereticks; and out of the ſame zeal the men of that ſtamp perſecuted Chriſt himſelf, as appears *Joh.* 9. 16, 24. in that they ſaid to the blind man, *Give God the glory, we know that this man is a ſinner*; and ſoon after they caſt out the blind man for confeſſing Chriſt: Yea and afterward they crucified Chriſt himſelf, *as a deceiver and a blaſphemer*: ſo that clear it is that againſt ſuch the Prophets and the ſpirit of God in them bent their diſcourſe, as in the ſame place he adds to the excommunicated tremblers at Gods word; *He ſhall appear to your joy, and they* (thoſe zealous peſecutors of you) *ſhall be aſhamed.* And,

2. Our Saviour approves their ſo prophecying of them, ſaying, *Well ſaid or prophecyed the Prophet* Eſaias *of you*; as the Apoſtle juſtifies another prophecy of the ſame Prophet againſt the like people, in *Act.* 28. 25. ſaying, *Well ſpake the holy Ghoſt by* Eſaias *the Prophet, to our Fathers ſaying. Go ye unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand*, &c. The Prophets did not ill to prophecy ſuch things, concerning ſuch perſons, as if they miſtook themſelves, or were peviſhly froward, and badly carried therein, as poſſibly other men may miſapply things, flinging dirt upon others, and applying Scripture reproofs and rebukes to them to whom they belong not, and care is to be taken thereof by us; but it was not ſo with the holy Prophets, and ſo not with *Eſaias* here by our Saviours own teſtimony. No, he ſaw and ſaid well and rightly, and what there was good cauſe

cauſe for of theſe Perſons; though ſo Learned and Religious, in what follows in the following expreſſions hereunto. And indeed it muſt needs be that the holy Prophets, and ſo this Prophet, ſpake well whatever they ſpake in their prophecies concerning any; *becauſe they ſpake not of themſelves; but it was the holy Ghoſt that ſpake in and by them*; as what we quoted even now out of the *Acts* 28. 25. teſtifies; as alſo it is ſaid in 2 *Peter* 1. 19. 21. the Propheſie came not in old time by the will of man: but the holy men of God ſpake as they were moved (or carryed) by the holy Ghoſt: and therefore *the word of prophecy is a ſure word*; For its impoſſible that the holy Ghoſt ſhould miſtake or ſpeak falſly, ſeeing *He is perfect in knowledge ſearching all things even the deep things of God*, 1 Cor. 2. 10. *He is infinite in underſtanding*, Pſal. 147. 5. He knows what is, and will be in men, and becauſe he is holy, therefore he will not, nor can lie, or deceive, neither can or will he ſpeak out of hatred, or ill will to men, *being the ſpirit of love and grace as well as of truth, and filling the hearts that he inſpires, with the ſame heavenly qualities and diſpoſitions*; men may lie and be deceived and ſpeak maliciouſly one of another, but the holy Ghoſt and thoſe that he inſpires, when, and as inſpired or led by him cannot do ſo. And therefore its poſſible enough that men ſpeaking his words and out of his mouth, judging and ſpeaking by, and according to, the light of his teſtimony, may ſay well and rightly enough of ſome moſt zealous Profeſſours, and ſtrict living perſons, the like things with what's here ſaid, and charge them not amiſs with hypocriſie and wickedneſs, as great or greater than that of more looſe, idolatrous, ſuperſtitious or prophane perſons; nor are they that ſo charge ſuch preſently to be condemned of raſh

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judgment, cenſoriouſneſs and frowardneſs, envy, uncharitableneſs, or the like diſtempers, becauſe they apply ſuch Scripture reproofs to ſuch as are ſtrict livers, to appearance; yea, though to men of the ſtraiteſt Sects of Religion and Worſhip in the Profeſſed Church of God; Yea, we may note from hence,

Obſ. 2. That even zealous, learned Perſons, highly in eſteem with men, for their wiſdom and piety may be as lyable to the rebukes of God's word, and as worthy reprehenſion and ſharp reproofes as any other: yea, as thoſe that are groſly prophane; and ſuch ought alſo where they are really found to be faulty, to be as roundly dealt with by the Servants of God as any others. Yea, rather more than others as being more perilous & hurtful to other mens ſouls than man more openly vitious; becauſe they are more covered and hid, and ſuch as, through their appearance to be pious, are apt to draw people after them to liſten to, and ſide with them. As it appears our Saviour did more vehemently inveigh againſt the Phariſees than againſt other perſons; for we never read that he ſo ſpake againſt the publicans & harlots and open ſinners; we find no ſuch ſaying as theſe, wo unto you publicans and ſinners; wo unto you thieves and harlots, as he often doth againſt the other cry wo unto you Scribes and Phariſees hypocrites: calling them fools blind, blind guides, Serpents, a generation of vipers, &c. as in *Mat.* 23. *Luke* 11. 40, 42, 43, 44. and ſo to the Lawyers or Lawteachers alſo *Luke* 11. 46, 47, 52. nor did he ſo admoniſh men to beware of thoſe open ſinners as he did of the other who pretended to Religion and Orthodoxiſm, *Mark* 12. 38. Beware of the Scribes that love to go in long clothing, and love ſalutations in the market places, &c. and beware of the leven of the Phariſees, meaning thereby both their hypocriſie and

and their corrupt and naughty doctrine, *Mark* 8.15. *Matth.* 16. 6, 12. *Luke* 12. 1. not that our Saviour approved the Publicans, Harlots and other ſinners, or as if their ways were good: No, He implies that they alſo were ſick and needed a Phyſitian to heal them; and ſo that unleſs they be healed of their looſe and ſinful wayes they will die and periſh of them, *Matth.* 9. 12. Yea, their company and converſe is bad and infectious alſo; and therefore the holy Ghoſt warns us thereof, ſaying, *Be not among wine-bibbers, among riotous eaters of fleſh*, Prov. 23.20. *and make no friendſhip with an angry man: and with a furious man thou ſhalt not go, leaſt thou learn his ways, and get a ſnare to thy ſoul*, Prov. 22. 24, 25. and *Be ye not unequally yoked together with unbelievers* —— *Come out from among them and be ye ſeparate, and touch not the unclean thing*, 2 Cor. 6. 14, 17. but yet they are more open and obvious to every man, ſo as if they will they may ſee their badneſs, and need not to be cheated with them, except they be wilful and deſperate: but the other that pretend Religion, Zeal, Wiſdom, Orthodoxy and the like they are more cloſe and undiſcernable; they appear beautiful outwardly to men and of ſuch taking ſpeeches and carriages that men cannot be ſo aware of them; as our Saviour ſignifies in *Luke* 11. 44. they are like the pits and places made to trap the wild beaſts covered ſo over with green leaves and boughs, that while they think to go upon them, as upon firm ground, they fall into them and are taken; whereas open ſinners are as open pits and ditches, that every man that will open his eyes may ſee the danger of and avoid them if they pleaſe; and if they will run into them they are leſs to be pittyed; but theſe are ſo hid and covered with ſpecious ſhews of goodneſs, godlineſs, zeal, devotion,

votion, hatred of ſin and ſinners that they are able to deceive if poſſible the Elect and draw them in to joyn with and follow after them. Therefore our Saviour both more warns of them, and both by himſelf and ſervants inveighs againſt them, and rips them open, that others might not be deceived by them and periſh with them; even as they that are deſirous to ſave the lives of paſſingers, uncover the ſudden pits, into which they might otherwiſe unawares fall, or ſet up buſhes or marks at ſuch quagmires or holes as are not elſe obvious to mens ſight, that they might beware of them. And this proceeds from the love and charity of God to the ſouls of men to move his holy ones by his ſpirit to lay open and warn of ſuch deceitful perſons; Yea, to give his holy ſpirit to diſcover and detect them, that ſo they might give warning of them; that ſo we might be more wary what we receive or hear, and whom we joyn our ſelves with; and the more diligently look to God to keep us, and keep cloſer to his heavenly inſtructions given us to that purpoſe; yea, and while it is a day of grace towards ſuch, its mercy to them ſharply to rebuke them that they may be ſaved; even as they who would mend bad places, ſometimes dig them up and lay them open in order to the making them better.

Uſe 1. And from hence we might further learn what was noted in the application of the former point, *viz.* how different mens apprehenſions often are of themſelves and others from what God and his Spirit and Servants that are led thereby have of them; they may think that they are in a good and ſafe ſtate (as we there alſo noted) comparing themſelves among themſelves and with what they have themſelves ſometimes been, and what others yet are, with the falſe

Apoſtles

Apoſtles and Phariſees, 2 *Cor.* 10. 12. *Luke* 18. 10, 11, 12. who as the Apoſtle ſaith, are not therein wiſe; and may think themſelves to be ſo ſecured from the wrath and judgment of God as not to tremble at the thoughts of them, but rather deſire that day as thinking no harm but much good ſhall come to them therein; when yet they have nothing but lies and deceits, to bolſter up their hearts in and with againſt thoſe things, and the day that they deſire may be a day of blackneſs and darkneſs, and not of light unto them; they may be under a woe for all that deſire they have to the day of the Lord, as is ſaid, *Amos* 5. 18. *Wo to you that deſire the day of the Lord; to what end is it for you? the day of the Lord is darkneſs and not light, as if a man did flee from a Lyon, and a bear* (a more mercileſs creature) *met him or went into the houſe and lean'd his hand on a wall and a Serpent bit him: ſhall not the day of the Lord be darkneſs and not light, even very darkneſs and no brightneſs in it?* for the overflowing ſcourge will ſweep away the refuges of lies, *Iſa.* 28. 14, 15, 17, 18. they may delight to think and talk of Chriſt and his coming and yet not be able to indure that day when it is come, *Mal.* 3. 1, 2, 3. they may cry up themſelves, and one another for excellent and precious people holy men and Saints and yet be the children of the Devil, as the *Jews* many of them even the Phariſees were, *John* 8. 44. for (as we noted before) even that profeſſion and appearance of Religion that men highly account of, God often abominates; men may think and ſay of themſelves and one another that *they are rich and increaſed with goods and want nothing*, when as yet the *Amen*, the *faithful* and true *witneſs*; who knows all things certainly and ſpeaks ſtedfaſtly and moſt faithfully of them, as indeed they are, may ſee and ſay that

that they are *wretched, miſerable, poor, blind and naked,* and know it not, yea and may ſo nauſeate them too as to be ready to ſpue them out of his mouth, *Rev.* 3. 14, 15, 16, 17. ſo mightily may men be miſtaken of themſelves and of one another; they may think themſelves heirs of God's promiſes, when they lie open and naked to his ſevereſt threatnings, and that the Prophets predictions and bleſſings, and commendations of pious perſons belong to them, when their reprehenſions and ſevereſt threatnings do in truth ſuit them and are directed to their condition, think you that theſe Scribes and Phariſees thought themſelves ſuch bad creatures as thoſe the Prophets ſpake againſt? And that their words cited in this place againſt men, *That drew nigh to God with their mouths, and honoured him with their lips, but they removed their hearts far from him,* appertained unto them? Or that they were ſuch as had their fear toward God taught them by mens precepts, or that they were the wiſe and prudent men whoſe underſtanding was periſhed? Doubtleſs they might think nothing leſs, but that thoſe prophecies appertained to other manner of perſons, as to the Sadduces, or ſome prophaner Prieſts or Herodians, or the like; not to them who looked upon themſelves as the juſt and righteous ones, whom the Prophets prophecied good of, and commended for their righteous and well-doing; they looked upon themſelves as the Prophets favourites, and had the Prophets in high eſteem, and built and garniſhed their Sepulchers, as we ſee before; and profeſſed had they lived in their Fathers times, they would have had no ſhare in their blood, and think we then that they judged that the Prophets words were directed againſt them? Surely no. And yet we ſee here, that our Saviour the Head and Lord of the Prophets, and

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whoſe Spirit ſpake to and in the Prophets (1 *Pet.* 1. 11.) ſaith *Eſaias* in theſe words propheeied of them, even of thoſe zealous and religious perſons, thoſe wiſe and learned men. As who now a days would or could imagine that theſe things might be applicable to the zealous profeſſors of the times, ſuch as are the Preſbyterians, Independants, and many zealous Non-conformiſts, who ſeem to be the moſt zealouſly ſet againſt all hypocriſie and formality, and taking up religion upon truſt, and reſolving their faith and worſhip into the will and pleaſure of Princes and Biſhops? And yet its poſſible enough for all that, that theſe words of the Prophets may rather belong to ſome ſuch than to any others; for even the Scribes and Phariſees were reformed perſons from all groſs Idolaty, they abhorred Idols, and inveighed againſt the perſecutors of the former Prophets, that had their worſhip toward God taught them by the precepts of *Jeroboam the ſon of Nebat, who cauſed their Fathers to ſin, or by the Statutes of Omri, and the counſels of the houſe of Ahab*, and the like: Yea and they were as ſtrict obſervers of the Laws and Ordinances of God then in force, ſuch as Sabbaths, Prayers, Faſtings, Sacrifices, Tithes, Purifications and Waſhings; and as zealous too, as the above-named perſons among us can be, for the Lords days, Preaching, Praying, Faſting, and againſt Idolatry, Superſtition, and humane inventions; So that even ſuch alſo may be hereby moved and awakened to conſider their ways and doings, their rejoycings, and gloryings, and confidences in their qualifications, ways, actings, and the like; and to anoint their eyes with eye ſalve, that they may ſee whether the Prophets might not in their reproofs prophecy of and againſt them too: and yet its likely ſhould any ſuggeſt ſuch a thing, they would be ready to judge as badly

badly of them, as theſe religious perſons did of Chriſt and his Diſciples: Yea, and they with their admirers and followers, would be ready to take up ſtones to caſt at their heads or to caſt reproachful termes upon them, and ſay, they ſpake out of envy and ſpite, or were deceivers and hereticks, and what not? and yet poſſibly they might ſpeak well and rightly as the Prophet did of theſe. Its good for ſuch therefore alſo, and for every of us who ever we be, to anoint our eyes with eye ſalve, even with the Word and Teſtimony of Chriſt, that we may ſee clearly; leaſt while we, any of us, look upon our ſelves or one another, as the godly and pious party, we be found hypocrites, and ſuch as Chriſt and his Apoſtles and Prophets have directed their ſtile againſt; though of ſpeaking evil of any one out of wrong principles, its good and neceſſary that we take heed.

2. We may ſee here alſo the impartiallity, uprightneſs, and faithfulneſs of the holy Prophets, and men of God, which is alſo to be imitated and followed by thoſe that walk after God, and are led of his ſpirit; they ſpared none for their authority and power in the world, or in the Church, though Scribes and perſons in place of honour and eſteem in the Church, or Rulers, yea Kings and Princes in the world; nor for any zeal, religiouſneſs or ſtrictneſs of profeſſion; they cryed aloud and ſpared not any whoſe ſins and evils the holy ſpirit diſcovered and made evident to them; they rebuked the Idolatrous Princes and Prieſts for their *Baal* worſhip, Groves, Altars, and Images, and the like as is to be ſeen throughout their prophecies, and for their injuſtice, and oppreſſions, and the like, even in times of reformation too; as particularly we may find the Prophet *Hoſea*, reproving the Prieſts, and Princes, yea even the Kings houſe too;

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in *Hoſ.* 5. 1. *Hear ye this, O Prieſts, and hearken O houſe of* Iſrael, *and give ear, O houſe of the King: for judgment is toward you, becauſe ye have been a ſnare on* Mizpah, *and a net ſpread upon Mount* Tabor: *And the revolters are profound to make ſlaughter, though I have been a rebuker of them all.* And the Prophet *Micah* in his chap. 3. 1, 2. ſaith, *Hear, I pray you ye heads of* Jacob, *and ye Princes of the houſe of* Iſrael: *Is it not for you to know judgment? Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones, who alſo eat the fleſh of my people,* &c. And again in verſ. 9. 10, 11. *Hear this, I pray you, ye Heads of* Jacob, *and ye Princes of the houſe of* Iſrael, *that abhor judgment, and pervert all equity. They build up* Zion *with blood, and* Jeruſalem *with iniquity. The Heads thereof judge for reward, and the Prieſts thereof teach for hire, and the Prophets thereof divine for money,* &c. And again in chap. 7. 3. *That they may do evil with both hands earneſtly, the Prince asketh, and the Judge for a reward: and the great man uttereth his miſchievous deſign, and ſo they wrap it up. The beſt of them is as a brier, and the moſt upright ſharper than a thorn hedge:* The like we may ſee generally in all the Prophets, and in our Saviour reprehending *Herod*, and calling him Fox, and reproving *Jeruſalem* as guilty of ſlaying the Prophets; and the Baptiſt who reproved *Herod* for his *Herodias*; and *Ahab* was reproved by *Elijah* for his Idolatry, *&c.* But, I ſay, not onely higheſt perſons but alſo the moſt zealous and ſtrict have they not ſpared, when they ſee them faulty; the beſt and moſt upright, when bad, they have taxed them, as in that of *Micah* laſt mentioned is expreſt: Their wiſe men and fearers of God in a ſort, *&c.* as Chriſt alſo taxed theſe learned and religious perſons as hypocrites; and

the Prophet *Esaias* prophecied well of them, and for-
bare them not: Yea we find Christ reproving *Peter*
where faulty, as well as commending him where do-
ing well; *Matth.* 16. 16, 17, 23. And the Apostle
Paul faulted not onely the other Jews, but *Peter* also
when he Judaized and walked not uprightly in the
Gospel; *Gal.* 2. 13, 14. And *Nathan* reproved *Da-
vid* in the matters of *Uriah* and *Bathsheba*, though
both *Peter* and he were otherwise upright hearted per-
sons. But especially they have inveighed against the
hypocrisie of seeming Saints and holy ones, when un-
der pretence of religion and zeal for God they have
thrown Gods sayings and commandments by, as here
our Saviour testifies that the Scribes and Pharasees did.
Neither he nor the Prophet spared them, because they
were the professing, strict living, zealous and wor-
shipping party; even so also now they that know and
walk in the truth and Spirit of God, may and ought
as they have call and opportunity, to reprove impar-
tially all vice and wickedness, as well secret as open,
as well in high as in low, as well in professors of religion
as prophane, as well in principles and doctrine as in
practise and conversation; both to tax and inveigh
against the luxury and prodigallity, the uncleanness,
whoredoms, adulteries, and other enormities and
wickednesses of the Atheists and Epicures of the times;
Yea though in Kings, and their houses, and Courts,
and in the great Lords and other persons of the Nati-
ons (yea and rather, and more, than in meaner per-
sons, as being more mischievous through the badness
of their examples, more apt to influence others) that
they may be excited to repentance and not perish in
their Atheistical principles, brutish lusts, and ungod-
ly doings, and occasion others to perish with them al-
so; though yet they ought also tax the prophaneness

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of the inferiour people, the covetousness, pride, laziness and luxury of the Clergy; and not onely so, but also, and most vehemently, the hypocrisie and heart evils of professors, and the blind oppositions of the most zealous and learned preachers against the truth and grace of God in Christ Jesus, as no less but more hurtful and destructive to the souls of men, as being more specious and therefore apt to catch and carry away well minded persons: who while they seek for Heaven and desire after righteousness, are by their fair and beautiful appearances, that glister in their eyes, and their high and loud clamours of zeal and earnestness for God, and pretensions to communion with him; and being his choise and eminent people drawn away into the like misapprehensions and false zeal and worship with themselves; and so the blind leading and being led of the blind both fall into the ditch. All are to be reproved, but especially such false zealots and great pretenders to God and godliness, that yet are in the way of the Scribes and Pharisees; they are to be most sharply and vehemently dealt with, for the prophaneness and licentiousness of the Court and Courtiers, yea and of the City and Country in their exorbitant and prodigious lusts and abominations practised; and the drunkenness, oaths, oppressions, and the like miscarriages of the prophane every where, are as open pits which all that will may see and shun, and beware of: and therefore there is less need to insist upon the discovery of them, to be dangerous ways and paths to walk in; but if there be falshood and deceit in those that pretend to knowledge, piety, communion with God, the holy Spirit and its gifts, and that profess themselves the children of God, and to have high hopes of Heaven and happiness; if such be hypocrites and false wor-

ſhippers, they are not ſo eaſily ſeen, diſcerned, or acknowledged to be ſuch, but are as cloſe pits and and graves that men walk over and are not aware, and fall into before they think of it; and therefore theſe are to be clawed and tenderd, better thought of and more gingerly dealt with, as ſome blinder perſons would have it, who contrary to the practiſe of our Saviour and his Apoſtles and Prophets uſe, to inveigh with great zeal againſt the open ſinners, but are dumb dogs againſt, yea rather wag the tail at and fawn upon, theſe more painted ones. But let us ſee what the Prophet *Iſaiah* well prophecyed of theſe hypocrites, and that is expreſſed in what follows, *viz.*

3. The words of this prophecy: *This people draweth nigh to me with their mouth, and honour me with their lips, but their heart is far from me, but in vain do they worſhip me, teaching for doctrines the commandments of men.* In the Prophet, the words are ſomewhat otherwiſe, for there, inſtead of *their hearts are far from me*; it is, *their hearts have they removed far from me*; and inſtead of *In vain they worſhip me, teaching for doctrines the commandments of men*; it is, *their fear toward me is taught by mens precepts:* But they agree in ſenſe and mind, and ſo we note that here is,

Firſt, The Prophets or the Lords application of what is aſſerted to thoſe he ſpake to or of, *This people.*

Secondly, What he aſſerts of them: wherein is, firſt, both matter of conceſſion concerning them; *They draw nigh me with their mouth, and with their lips they do honour me:* And ſecondly, of Repreheniion; *Their heart is* (or they have removed) *far from me, and their fear towards me is taught by the precepts*

epts of men; or as our Saviour cites it, *In vain do they worſhip me teaching for doctrines the commandments of men.*

1. In the application of this ſpeech, *This people*, he ſpeaks emphatically, ſo as to intimate ſome aggravating reflections upon them, making their fault more remarkable and notorious. As to ſay,

Firſt, This people of the Jews, that are diſtinguiſhed from all other people, by my more ſpecial reſpects and favours towards them, whom I have choſen and ſeparated to my ſelf from all other people, to be a peculiar people to me, and to whom to that purpoſe I have ſpecially made known my mind, my words, ſtatutes, and judgments, ſo as I have not to any other people in the world; as is ſaid *Pſal.* 147. 19, 20. this people that he had choſen in their Fathers, and taken ſpecial care of, and loved in and from their beginnings, miraculouſly providing for them in *Egypt*, and when oppreſſed by the Egyptians, more miraculouſly calling and bringing them out from thence by manifold great ſignes, and judgments executed upon their enemies; and whom he had led through the Sea, and fed in the Wilderneſs forty years; and brought into the Land of *Canaan*, driving out the former inhabitants, though ſeven Nations greater and mightier than they, and giving them their Land to poſſeſs it; yea this people to whom he came down and gave the Law on Mount *Sinai*, with the Covenants and Promiſes, and the ſervice of God; and to whom he raiſed up and ſent his Prophets, one after another, to inſtruct them in his mind, and ſhew them his ways, and call them back to him from their wandrings, and to teſtifie of his bleſſed Son the Meſſiah to them, and the grace in him directing them thereunto; and to whom he gave Judges and Kings, and had done many great things

for. This people who were much every way advantaged above all other peoples, and chiefly in that they had the Oracles of God given to and depoſited with them. This people, *To whom pertained the Adoption, and the Glory, and the Covenants, or Teſtaments, and the giving of the Law*, &c. *Whoſe were the Fathers, and of whom* (was ſalvation, *For ſalvation was of the Jews*, Joh. 4. 22. for of them) *as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever Amen:* Rom. 9. 4, 5. This people, *Whom he had nouriſhed and brought up*, peculiarly as his *children* Iſa. 1. 2. His own people, God takes moſt notice of them, and looks moſt after them, and minds what returns they make him. This people, *Whom he had planted as his vineyard, with choiſe Vines, and fenced and gathered out the ſtones from*; and done all the good offices of a skilfull, careful, husbandman, to and among, and expected anſwerable returns from; *Iſa.* 5. 2, 3, 4. *&c.*

Obſerv. 3. Whence note that, Where God gives moſt, and for whom he doth moſt, from them he expects the moſt and beſt returns, and takes more notice of it, and is more offended with it, to find evil requitals from them than from others. Whence, he ſaith to *Iſrael, Do ye thus requite the Lord? O fooliſh people and unwiſe, is not he thy Father that hath bought thee? hath not he made* (or advanced) *thee* (1 Sam. 12. 6.) *and eſtabliſhed thee? the times of ignorance* (and ſo ſurely we may ſay the places) *God winks at; and the other Nations he permitted to walk in their own ways, although he left not himſelf without witneſs, in that he did them good, and gave us rain and fruitful ſeaſons, filling our hearts with food and gladneſs*; Act. 17. 30. & 16. 16, 17. Becauſe he did leſs for them, and made known himſelf leſs to them, not taking them

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near to himſelf, he expected leſs from them, nor did ſo ſeverely judge them as he did *Iſrael*; though in every Nation God adminiſters juſtice impartially. *He that ſins without law, ſhall periſh without law; and he that without law doth by nature the things contained in the law, his uncircumciſion ſhall be accounted circumciſion*; Rom. 2. 12, 26. *And he that fears God and works righteouſneſs, through Chriſt the Mediator of God and men, is accepted of God:* as is ſaid, *Act.* 10. 34. Yet he more eſpecially expects fruit in and from his Church and people; according to that rule, in *Luke* 12. 48, 49. *Unto whomſoever much is given of him ſhall be much required; they are Gods Vineyard, Garden, Orchard of Pomegranates*, &c. And as men expect more from ſuch plats of ground in which they ſpend more of their time, and coſt and pains than from the open fields; ſo God doth expect moſt from them that he ſo incloſeth and dreſſeth, as he doth his Church, and is moſt diſpleaſed (as men are in ſuch caſes) if he meet with diſappointments of his expectations, and aggravates their offences by the conſideration of his greater goodneſs and more choice benefits, and uſeth the greater ſeverity in reproving and judging them for their offences; as it is ſaid, *You only have I known of all the families of the earth, therefore I will puniſh you for all your tranſgreſſions: Amos* 3. 2. And, *Go to now, I will tell you what I will do to my Vineyard; I will take away the hedge thereof, and it ſhall be eaten up; and I will break down the wall thereof, and it ſhall be troden down*; *Iſa.* 5. 5, 6. And the Earth that drinketh in the rain, that oftimes comes upon it, and brings forth herb meet for him, by whom it is dreſſed, receiveth bleſſing from God; but that which beareth thorns and bryars is rejected, and is nigh to curſing: whoſe

end is to be burned: *Heb.* 6. 7. *For God will render to every man according to his works, either good or evil, to the Jew first, and also to the Gentile*; Rom. 2. 6, 9, 10. So then Gods Election of men into more nighneſs to him, and to the injoyment of choiſe favours and priviledges with him, doth not ſecure them againſt ſin, nor againſt judgment, in caſe of ſinning and rebelling againſt him that choſe them; even ſuch as God hath choſen to be a peculiar people, are more ingaged to take heed to walk worthy of their choiſe and vocation; God expects better things from them; and if they in ſome acceptable meaſure anſwer not his expectation, will be more highly diſpleaſed with them, and more ſeverely puniſh them. So he threatned *Iſrael*, though choſen by him to be a peculiar people (yea the rather for that) in caſe they utterly or at all forgat him, they ſhould periſh as the other Nations not ſo choſen and honoured by him; *Deut.* 7. 6, 7. with 8. 19, 20. And therefore alſo Chriſt exhorts and counſells his Diſciples and Apoſtles, though choſen by him out of the World, and brought near to him, to abide in him, and keep his Commandments, if they would abide in his love; otherwiſe they might be as branches broken off from the Vine, and withering; which men gather and caſt into the fire, and they are burned; *Joh.* 15. 1, 5, 6, 9, 10. And often admoniſheth them to take heed to themſelves, *to beware of falſe Chriſts, and falſe Prophets, and leaſt at any time their heart ſhould be overcharged with ſurfeitting, drunkenneſs, or the cares of this life; and ſo the day of wrath come upon them unawares*, &c. As implying a poſſibility of their failing of his grace, and thereby depriving themſelves of the good he ſet before them, if not careful to heed and obey his inſtructions; *Matth.* 7. 15. & 24. 4, 23. 24.

Luke

Luke 21. 34, 35, 36. Yea and Saint *Paul*, though a choſen veſſel to Chriſt, yet cries out, *Woe is me if I preach not the Goſpel*; and did beat down his body, and bring it into ſubjection, *leaſt having preached to others, he ſhould himſelf be diſapproved and rejected of God:* as many of the Fathers in the wilderneſs were, though brought out of *Egypt*, and led and preſerved through the Sea, and baptiſed into *Moſes* in the Sea, and in the cloud, and fed with the ſame ſpiritual meat and drink as others; whoſe caſes he propoſes to himſelf for caution, and to the believers for their admonition alſo; *That he that thinks he ſtands might take heed leaſt he fall*; avoiding the principles and doctrines of thoſe men that make Gods Election, and his choiſer love and grace, an incouragement to carnal ſecurity, and a ſecure defenſe againſt the fears and dangers of incurring like diſpleaſure as others, though they as much or more offend and ſin againſt him; 1 *Cor.* 9. 16, 27. *ver.* 10. 1--11. But further,

2. *This people*, Even thoſe before mentioned by the Prophet, *the learned with the unlearned, the Prophets, the Rulers or Heads, and the Seers*; ver. 9. 10, 11. Even thoſe that were lifted up and exalted above their brethren alſo, to higher places, and had greater gifts and favours than the common body of the Elected *Iſrael* and choſen people, even ſuch as were choſen out of them alſo to greater priviledges yet; to have the rule, leading, and conduct of the reſt, as to be Levites, *choſen to the ſervice of the Congregation from their brethren*, is mentioned by *Moſes*, as a higher favour from God than all *Iſrael* had; and the Prieſthood yet more honourable, and a higher favour and priviledge than that; *Numb.* 16. 9, 10.

Obſerv.

Obſerv. 4. And ſo we may obſerve from thence, That to be Prophets, Heads and Seers, to have more advantages for acquaintance with God, and more truſt with and over his people, as ſtewards of his myſteries; as its a higher favour, ſo God expects from thoſe whom he honours therewith, greater attendance on him, and fear and reverence of him therein, and more exact walking with him, in receiving and cleaving to his truth; as it is ſaid, *God is greatly to be feared in the Congregation of the Saints, and to be had in reverence by all that are about him*; Pſal. 89. 7. For as mankind generally is a creature choicely preferred of God, above other inferiour or ſuperiour creatures in the viſible creation. So he expects from them to whom he commits the overſight, guidance or rule over them, a greater taking heed to him for his help and aſſiſtance therein, and to them that he commits to them to promote their welfare; and eſpecially thoſe that he betruſts the concerns of their ſouls to and with, and who undertake to go before them in the matters relating thereunto. Truly he that wrongs their bodies or eſtates, much more their lives he will require it at their hands, and eſpecially if they be ſuch as are betruſted by him, with the care of and watchfulneſs over them that do ſo injury them; *Gen.* 9. 5, 6. *Pſal.* 2. 10, 11. & 82. 1, 2, 6. But the ſoul is valued of him above eſtate and life too; and therefore they that have the overſight of that, he therein honours and betruſts them indeed, and ſo expects from them the greater care to ſtand in his counſel, and hear the word from his mouth, and be faithful in making it known to them, and heavily threatens thoſe that do otherwiſe, as appears in *Jer.* 23. 9, 10. & 18. 22. *&c.* And eſpecially the ſouls of his people, his choſen ones are dear to him, his Church, and thoſe that

that are of his flock and houſhold, in a ſpecial ſenſe, and at the hands of the watchmen ſet over them, will he require the blood of their ſouls, if through their miſcarriage they be deſtroyed; *Ezek.* 3. 18, 20. & 33. 7, 8. For by how much the more he loveth any, and takes them into more nearneſs to himſelf, ſo much is the honour greater of being imployed about and betruſted with them, and ſo much the greater care he expects in them towards them whom he ſets over them, and therefore the greater notice he takes of their neglects and miſcarriages; walking herein alſo by the ſame rule above mentioned of looking for the more, from whom he gives more to, or betruſts more with. And therefore as the Prophets, Heads and Seers are more advanced by him, and choſen to more peculiar Office and Honour; So much the more he expects they ſhould be careful and watchful; both out of reſpect to him who hath ſo choſen them and honoured them, and out of reſpect to them alſo whom he commits to or betruſts with them; and if any put themſelves upon ſuch Places and Offices not called by him; and ſo run without his ſending and ſeduce his people from their obedience to him: or being put into ſuch place by him prove unfaithful and neglective; and in ſtead of caring for and guiding their ſouls aright, do miſlead and miſguide them; their judgement is the greater; and with reference to ſuch he may ſay with an Emphaſis, *This people*; to this purpoſe the Apoſtle in *Rom.* 2. 17, 18, &c. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are excellent being inſtructed out of the Law, and art confident that thou thy ſelf art a guide of the blind a light of them that are in darkneſs, an inſtructer of the fooliſh, a teacher of babes,*

babes, which haſt the form of knowledge and of the truth in the Law, thou that teacheſt another teacheſt thou not thy ſelf? thence this ſpeaks great caution and admonition to them that are not onely of the Church of God, but alſo are Teachers, Rulers, Seers, knowing and gifted men therein; ſuch as God hath betruſted with the overſight of his Church and people, and ſo of the bodies and ſouls of men: to take heed leaſt they, for want of attending to God and walking in his light and truth, misbehave themſelves in his houſe, and over and toward the people committed to them, and to their rule and inſpection, *Be wiſe now therefore O ye Kings, underſtandye that judge the earth; ſerve the Lord (in all your places and powers) with fear, and rejoyce before him with trembling. Kiſs the Son, leaſt he be angry and periſh out of the way, if his wrath be kindled but a little,* &c. *Pſal.* 2. 10, 11, 12. But eſpecially to the gifted perſons in the word of God, or ſuch as pretend ſo to be, and are in the place of Watchmen, Miniſters and Teachers to the people; A great truſt is committed to ſuch, and God expects great care in ſuch to receive the word from his mouth, and to impart it faithfully and diligently to them, *being inſtant in ſeaſon and out of ſeaſon therein; reproving, rebuking, exhorting with all long-ſuffering and doctrine,* 2 *Tim.* 4. 2. and if any take that Office not called to and fitted for it of God, and ſo running unſent and without Gods errand miſlead mens ſouls, all the woes denounced upon the falſe Prophets and falſe Teachers will befal them; and eſpecially if any called and fitted for it of God grow proud, careleſs, and unfaithful to him; for God will be ſanctifyed in all that come nigh him, and in all the people will he be glorified, *Levit.* 10. 3. *The blackneſs of darkneſs will be their portion, who in ſtead of guiding his people into and preſerving them*

them in the truth ſeduce them there-from, and deny the Lord that bought them, 2 *Pet.* 2. 1, 17. this being the caſe of theſe perſons, might occaſion this remark; This people. Again,

3. With reference to the Scribes and Phariſees, and ſuch as walk in their ſteps; This people, this learned, religious, ſtrict, zealous people that arrogate to themſelves the title of Orthodox, or of being the people acquainted with, and doing the will of God: that took upon themſelves the title of, or applauded one another, as, the juſt, righteous, godly and religious men, juſtifying themſelves before men, and diſdaining Chriſt's Diſciples as unlearned, ignorant men, and as perſons unacquainted with the law, and therefore accurſed of God, and given up to errours and deluſions, *John* 7. 49. who in their ſcorn ſaid of them, *This people that know not the Law, yea, and that contemned and condemned Chriſt himſelf, as a Deceiver, a Samaritane and one that had a Devil, deſpiſing his mean appearance and ſaying by way of contempt of him, as for this fellow we know not from whence he is,* John 9. 29. This people that arrogated all true worſhip and and Religion to themſelves, and carryed all before them, for their ſeemingly eminent ſanctity. This people the Prophets words, are here applyed to, as mainly pointed at by him; being not onely *Jews*, and ſo of the choſen people and Church of God, nor onely Prieſts, Teachers or Rulers; for ſo were ſome that were not of that faction, but Sadduces or Herodians and poſſibly profane: but theſe were alſo great profound Clerks (as we uſe to ſay) and zealouſly Religious: obſervers of God's Ordinances according to the exacteſt, ſtraiteſt manner, and form of the Fathers and Elders; and ſurely,

Obſer.

Obſer. 5. Where men make greateſt Profeſſion of Religion and Piety, and have the greateſt ſhew and appearance of Sanctity, there God requires alſo the greateſt reallity; as being otherwiſe (as was before noted) more dangerous, and in greateſt capacity to do miſchief to others; whoſe eyes are apt to be upon them above all others, and to take them for their guides or Sociates. *Let every one that names the name of Chriſt depart from iniquity*, ſaith 2 *Tim.* 2. 19. And ſurely ſo much the more as any do more name him; therefore iniquity in the Prieſts and Prophets of old was more remembred and puniſhed, becauſe they had more immediately to do with the name of the Lord; and when two hundred and fifty Princes of the Congregation, famous in their Aſſembly and Men of Name or Renown, made a faction and diviſion, how great was their ſin, and how exemplary their puniſhment may be ſeen in *Numb.* 16. 1, 2, 28, 31. And therefore profeſſors of Religion and of acquaintance with God that pretend to ſeek and walk with him ſhould be eſpecially careful that they be right receivers of and walkers in the truth; otherwiſe their hypocriſie is more deep and profound and they are the more dangerous rocks to ſplit upon; or whirl-pools to ſwallow up mens ſouls in; Such were theſe and therefore more abundantly deſerved this note of remark upon them. This people, this zealous, theſe profeſſing people, theſe that juſtifie themſelves and condemn all others; this people it is of whom *Eſaias* well propheſied in ſaying what follows, even in

2. The matter aſſerted of them; which is partly by way of conceſſion, ſomething commanded and commended when rightly done, *viz.. they draw nigh me with their mouth and honour me with their lips.* Had

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he ſtopt ther he had ſaid nothing faulty of them; for this is but what ought to be in men, eſpecially in ſuch as have Gods name and Doctrine, his Law and Government among them, and his mind and will made known to them. He ſaith not here of them this people run far from me. namely as to outward Profeſſion and demeanor. He ſaith, *not this people draw near to* Baal *and* Aſhtaroth, *they fall down to and worſhip graven Images*: No, no, the *Jews* in thoſe times abominated ſuch kind of Worſhips; they had thrown down the Images; and broken down the Altars of ſuch Idols long ſince, & they would not now make mention of them in their lips; they were a Reformed People (and eſpecially theſe perſons) from ſuch groſs matters. And if there were any that had any Idolatrous eſteem of *Herod*, and of the Emipre, theſe Scribes and Phariſees were no ſuch perſons. No, *they draw nigh to me ſaith the Lord with their mouths*; *they come into my Courts, they bring me their offerings and ſacrifices, they make prayers and requeſts to me. Yea, they multiply prayers*, as in *Iſa.* 1.15. they love to ſtand and pray in their Synagogues, or Meeting-places, and in the corners of their ſtreets, not to any Idol; as they that made to themſelves Gods of wood and ſtone and fell down and pray'd to them, ſaying, *Deliver me for thou art my God, Iſa.* 44. 17. No, *but they draw nigh to me, the onely true God, the former of all things, whoſe name is the Lord of hoſts*; to whom all nations are invited to draw near; for he bids, *Aſſemble your ſelves and come. Draw near together ye that are eſcaped of the Nations*; *they have no knowledge that ſet up the wood of their graven image, and pray to a God that cannot ſave.* Tell them, and bring them near, yea, let them take counſel together, who hath declared this from Antient time? *Have not I the Lord! and there is no God elſe beſide me*; *a*

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juſt God, and a Saviour, there is none beſide me. Look to me, and be ye ſaved, all the ends of the earth; for I am God, and none elſe, even to this onely true God they drew near, Iſa. 45. 20, 21, 22. They neither denyed him, nor went from him and his Worſhip which he required to be ſolemnly and outwardly performed, nor ſtood at a diſtance therein, as either backward thereto, or fearful and unbelieving therein, for they took delight, yea, poſſibly prided themſelves in it, *ſought him dayly and delighted to draw nigh to him and approach his preſence, delighting to know his wayes, as a people that did righteouſneſs and fooſook not the Ordinance of their God, they asked of him the Ordinances of juſtice and that with prayer and faſting*, *Iſa.* 58. 2, 3. *Luk.* 5. 33. and ſurely the Lord requires of us that in hearing and receiving his Goſpel we *draw nigh to him, and come boldly to the throne of grace to ask and receive mercy and grace to help us in times of need*, *Heb.* 10. 22. & 4. 16. Yea, to this purpoſe are we exhorted with a promiſe added to incourage us thereto, in *Jam.* 4. 8. *Draw nigh to God and He will draw nigh to you*; ſo that this might ſeem a very obedient people to God, and to his commands; forward, ready and diligent thereto and therein, had it not been ſo limited to their mouth. To draw nigh with the mouth is requiſite too and not forbidden; the holy men of God practiſed it; for *David* ſaith of himſelf; *I cryed to God with my mouth, and he was extolled with my tongue*, Pſal. 66. 17. *and he prayed to God to give ear to the words of his mouth*, Pſal. 54. 2. *And mentions his prayer that went not out of fained lips*, *Pſal.* 17. 1. and the Apoſtle implies that to be one way in which the man that believes with his heart unto righteouſneſs is to make confeſſion with his mouth unto ſalvation, in adding for proof from the Scriptures, firſt with reference to

believing

believing unto righteouſneſs, that the Scripture ſaith, *Whoſoever believeth on him ſhall not be aſhamed,* and then with reference to confeſſing with the mouth to ſalvation, that there is no difference between the *Jew* and the *Greek*; for, *the ſame Lord over all, is rich to all that call upon him*; *for whoſoever ſhall call upon the name of the Lord ſhall be ſaved*, Rom. 10. 9, 10, 11, 12, 13. Thus far then there is nothing in it ſelf faulty but what may and ought to be done by thoſe that believe and obey the truth, and this they did ſo far, as to the mouth, the Lord was near in their mouth, and therein they drew nigh to him as perſons having leave, liberty and right to draw nigh and ſpeak boldly to him; as our Saviour notes of that Phariſee, *Luk.* 18. 11. that went into the Temple and ſtood and pray'd, thus with himſelf; *God I thank thee that I am not as other men are*, &c. truſting in himſelf that he was righteous, becauſe of the difference in him from others, which he imputed and attributed to the ſpecial grace of God toward him as diſcriminating and making the difference in him from many others, as if had not God been ſo gracious to him, he might have been left to himſelf and been as bad as they; but ſurely he thought that thence he diſcerned and perceived the electing, diſtinguiſhing, diſcriminating love of God towards him from others, and bleſſes him for it as having confidence and boldneſs in his preſence; whereas the poor Publican that went up alſo durſt not go ſo near to God, nor ſtand neer the Phariſee, as comparable with him for the knowledge of God, and for ſanctity and righteouſneſs; nor would he lift up his eyes to heaven but ſmote upon his breſt, *and cryed God be merciful to me a ſinner.* So that this people had great boldneſs and truſt in the preſence of God, having liberty in themſelves to approach unto him, and come

nigh before him, and make their prayers to him, as righteous and beloved ones, and had they been upon good grounds and demeaned themselves aright therein, it had been well; yea, its further said,

They honour me (the true God who is worthy to be honoured and ought to be praised, and exalted and highly extolled of all men) with their lips, and this also is but meet and right, that we should do it; that we should, as *David* saith, *extol him with our tongues, offering up our body herein a living sacrifice, confessing him and giving him praise, even the fruits of our lips,* as we are exhorted to do, by and through Christ, *Rom.* 12. 1. *Heb.* 13. 15. They did not blaspheme or speak against God, or speak evil of him with their lips; they did not say, as some of their Fore-fathers, *the way of the Lord is not equal, Ezek.* 18. 25, 29. Or *it is in vain to serve God, Mal.* 3. 13, 14. *but they honoured God with their lips,* they thanked him, as that Pharisee, *Luk.* 18. 11. they said, *let God be glorified, Isa.* 66. 5. or *give God the praise, Joh.* 9. 24. they might make Sermons and Orations in commendation of God; asserting him to be the onely true God, *the creator of heaven and earth,* and speak great things of his power, wisdom, bounty, goodness, and his great works, both in the world in general, and in special for *Israel,* as his great goodness in chusing their Fathers and revealing himself to them, bringing them out of *Ægypt* by his mighty hand and great power, dividing the Seas and destroying the Egyptians therein, leading and feeding them forty years in the wilderness, giving them the pillar of a cloud by day, & the pillar of fire by night, and *Manna from heaven,* as they objected to Christ, in *John* 6. 31. *Our Fathers did eat Manna in the wilderness,* as it's written, *He gave them bread from heaven to eat,*

and

and ſo *the water out of the rock*, yea, *the Law from Mount Sinai*, the heavenly Oracles, and the Land of Promiſe, the Temple and Sacrifices, the Prophets and their holy Writings, and therein the promiſe of the Meſſiah, theſe and the like they might ſet forth and amply commend, and honour God for them; for they knew and acknowledged all theſe things, being learned in the Scriptures, and in the hiſtories of the former ages, and thence expecting and delighting in the thoughts of their Meſſiah, *Mal.* 31. with *John* 1. 19. 25. yea, *they made their boaſt of God*, what a God their God was; ſuch as no God elſe beſide; *how great, how good, how holy and bleſſed a God He is*, *Rom.* 2. 17. and as the Lord ſaid of ſuch by the mouth of the Prophet *Eſaias*, they ſware by (or confeſſed) the Name of the Lord, and made mention of the God of *Iſrael*, and called themſelves of the holy City, and ſtay'd themſelves upon the God of *Iſrael* (as reſting and relying on him, and on his power, goodneſs, and preſence with them) *the Lord of hoſts is his Name*, *Iſa.* 48. 1, 2. they ſpake great, high and glorious words of him, made him weighty or laded him, as it were with their high praiſes and commendations. And what fault in all this! Is not God worthy to be honoured and extolled by our lips, and that we ſpeak highly of him! yet verily, ſeeing he is ſo holy, glorious and excellent in himſelf, and good to his creatures, eſpecially to man, and yet more eſpecially to his *Iſrael*, ſo as *He is exalted above all bleſſing and praiſe*, *Neh.* 9 5. *He is worthy to be praiſed*, ſaith *David*, Pſal. 18. 3. *Great he is, and is greatly to be praiſed*; *He is to be feared, and reverenced above all Gods*, *Pſal.* 96. 3, 4. and eſpecially in the *aſſembly of the Saints, and by all that are about him*, *Pſal.* 89. 7. yea, *all the earth is exhorted to make a joyful noiſe to*

him, to enter his gates with thanksgiving and his Courts with praiſes, to be thankful to him, and ſpeak good of his name, *Pſal.* 100. 2. 4. which is an honouring him with our lips, and indeed how can we better imploy our times, and exerciſe our tongues and lips than in ſpeaking to and of God, in prayers and praiſes, to call upon him and honour his name? ſurely no man but would think that to be an heavenly exerciſe, and becoming the Angels to be ſinging *Hallelujahs* to God, for what elſe do thoſe bleſſed Spirits in his preſence, than admire and laud his excellencies! and it is what holy men have practiſed themſelves, and propheſied of, as what ſhould be the after practiſe of holy ones, to this purpoſe *David* ſaith, *I will bleſs the Lord at all times, his praiſes ſhall be continually in my mouth* ——— *the humble ſhall hear and be glad, O magnifie the Lord with me, and let us exalt his name together*, Pſal. 34. 1, 2, 3. And again, *I will extol thee, my God, O King; and I will bleſs thy name for ever, & ever every day will I bleſs thee and I will praiſe thy name for ever and ever -- One Generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous works; and they ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſs, they ſhall abundantly utter the memory of thy great goodneſs and ſhall ſing of thy righteouſneſs*, &c. *Pſal.* 145. 1, 2, 4, 5, 6, 7. Had there been nothing elſe then to be ſaid of this people, it might have paſſed for a high commendation of them, and thoſe words, *This people might have ſingled them out as a worthy people*, worthy imitation: had but their heart been as nigh to God as their mouths; and their inward man Reverenced and Honoured him as well as their lips; but the want of that was it that rendred them notorious

hypocrites,

hypocrites, and to be threatned with ſome heavy judgements. For it follows,

2. By way of exception, *But their heart is removed* (or as in the Prophet, *have they removed*) *far from me*; this is that which marred all the reſt, and made it unacceptable in the ſight of God, and untunable in his ears, what ever they prayed with their mouth or might ſay or ſing in honouring him with their lips. The ſacrifices among the Heathens were judged ominous, if they wanted any thing of their inwards, as their liver or heart, and the like; and ſurely all acts of adoration, prayer, praiſe, or worſhip, are of no eſteem with God, if the heart be not with them. The heart is uſed in Scripture to ſignifie the whole inward man, the underſtanding, mind, affection, *&c.* But eſpecially the love and affection, as proceeding from a right judgment and renewed mind, is that that God calls for; when he ſaith, *My Son, give me thy heart, and let thine eyes obſerve my ways*; Prov. 23. 26. This is that that we are to take ſpecial heed to, that it be rightly directed, that it receive and retain Gods words and ſayings; *For out of it are the iſſues of life*, to all the man and his actions; *Prov.* 4. 21, 23. Therefore this was the firſt and great Commandment (as we noted in the preface to this diſcourſe) *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy might*; Deut. 6. 5. And the Scribe, who to Chriſt, giving that account of the firſt and great Commandment, replyed, *Well Maſter, thou haſt ſaid the truth, for there is one God, and there is none other but he; and to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all burnt offerings and ſacrifices*; is ſaid by our Saviour to have anſwered

diſcreetly, and received this commendation from him, *That he was not far from the Kingdom of God*; Mark 12. 32, 33, 34. And ſurely had this been in this peoples worſhip, approach to, and honouring of God, they had been a very commendable people. But alas this was wanting, their heart was removed (yea they themſelves had removed it) far from God; they ſpent their time, and ſtrength, and devotions, in the outſide of the law, and in the leſs weighty matters thereof; as Sabboaths, Sacrifices, Prayer, Faſting, Almes, Tithing, Mint, and Rue, and Aniſe, and the like; but the great things which ſhould have had the main place in their hearts were wanting, and neglected by them, even judgment, mercy, and faith; *Matth.* 23. 23. or as it is in *Luke* 11. 42. *judgment and the love of God*; theſe were not in them, as our Saviour ſaith, even he that knew them, teſtifies of them, that he knew them, *That the love of God was not in them*; Joh. 5. 42. *their hearts were not with him*; and this is that that occaſioned our Saviours ſaying, that they were hypocrites, and ſo often to pronounce woe upon them; and to ſay that the Prophet *Eſaias* prophecyed, and that well too of them, when he ſaid, *This people draweth near to me with their mouth, and with their lips they honour me, but their hearts have they removed far from me*; they love me not, they believe me not, they give me not the true inward and ſpiritual worſhip, *that is in ſpirit and in truth*; they are feined worſhippers and honourers of me, for all their great outward noiſe that they make with their mouth and lips, their zealous expreſſions, and taking poſtures and geſtures, winning phraſes, as if they were all for me, and for my honour and glory; *Yet their hearts are not right with me, neither are they ſtedfaſt with me in my Covenant*; as was ſaid of their

Fathers

Fathers, *Pſalm* 78. 37. or as it is in *ver.* 8. of the ſame, *They prepared not their hearts, or ſet them not aright, neither was their Spirit ſtedfaſt with God (they bleſſed with their mouth, but they curſed inwardly*; Pſal. 62. 4.) *for they believed not in God, neither did they truſt in his ſalvation, in his Son Jeſus Chriſt who is his ſalvation to the end of the earth; or in his Word and Goſpel, which is the power of God to ſalvation to every one that believeth; the ſalvation of God ſent to the Gentiles which they would hear*; *Pſal.* 78. 22. *Iſa.* 49. 6. *Act.* 28. 28. *Rom.* 1. 16. The hearts of all men naturally are ignorant of and ſtrangers from God, till ſuch time as God by his goodneſs brings the knowledge of himſelf to men, and prevents them with his *grace bringing ſalvation*; but that was not all, their hearts yet remained far from God, notwithſtanding the means of the knowledge of him vouchſafed of God abundantly to them; *Not receiving the love of the truth that they might be ſaved, and ſo the love of God into them to reconcile them and bring them home to him*; they remained ſtill ignorant and unbelieving; *They ſet not their hearts to all the words that he commanded them*, though brought near to them, to their heart and to their mouth, *that they might do them*; *Deut.* 30. 11, 14. & 32. 46. *Rom.* 10. 8, 9. *Their heart was divided from God, and therefore they were found guilty*; Hoſ. 10. 2. *Yea, they removed their heart far from him, when he was faſhioning it together towards him*; Pſal. 33. 15. *For they hardned their heart againſt him, and reſiſted the holy Ghoſt*; in his means uſed toward them, and operations therewith upon them; as they are charged home, in *Act.* 7. 51. *Zech.* 7. 11, 12. They refuſed to hearken to God in his ſpeaking to them: *They pulled away their ſhoulder, and ſtopped* (or made heavy)

their ears: Yea, they made their hearts as an adamant ſtone, leaſt they ſhould hear the law, and the words which the Lord of hoſts ſent (not onely in the letter and ſound, but alſo) *in his Spirit, by the former Prophets; therefore came great wrath from the Lord of hoſts.* It was not a mere natural frame of Heart and Spirit, ſuch as men bring into the world with them, and is therefore neceſſary to them before Gods preventing them with his grace, that God and Chriſt charged them with, and yet chargeth others with; but a voluntary compliance with Sathan againſt God; Such as in which they became his (even the Devils) children, and were ſet to do his will; as our Saviour implies, in *Joh.* 8. 44. and expreſſly charges them with, in equivalent terms to thoſe of the Prophet *Zechary*, in *Matth.* 13. 14, 15. alledging there alſo the words of this Prophet *Eſaias*, ſaying, *They ſeeing ſee not, and hearing they hear not, neither do they underſtand,* (that is, they rebelliouſly ſlight and care not to ſee, hear and underſtand, as in *Ezek.* 12. 2.) *and in them is fulfilled the prophecy of* Eſaias *that ſaith, by hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive; for the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leaſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* And ſo their heart was removed, even by their voluntary removing it far from him; yielding it up to Sathan, his lies and deluſions; to ſin and its deceits and ſuggeſtions; ſetting it upon their own honour with men, which they ſought after, and not that honour that comes from God alone, to the hindring them that they could not believe our Lord Jeſus; *Joh.* 5. 44. *Loving the praiſe of men*

more

more then the praiſe of God; Joh. 12. 43. Or ſeeking riches and worldly injoyments; for the Phariſees were alſo covetous, and loved money, *Luke* 16. 14. and therefore derided at Chriſt, when he ſpake againſt mens ſerving two Maſters; *ver.* 13. *And they devoured widows houſes, though for a pretence,* to harden their hearts, and ſtop the mouth of their conſciences, that they might do it under a goodly, juſtifiable colour of piety, *they made long prayers*, Mark 12. 40. And, *They eſtabliſhed their own righteouſneſs* (to make that ſtand as a good baſis and foundation of their hope and comfort) *and ſubmitted not themſelves unto the righteouſneſs of God*; *which is Chriſt, the end of the law*; Rom. 10. 3, 4. *Their heart was far from him*, though they delighted in him as the meſſenger of the Covenant, in their apprehenſions and appearances, in their good words which they gave him; *Matth.* 3. 1, 2. For we may not think that theſe Phariſees were ſuch groſs diſſemblers, as merely to take up a form of religion to cheat people with, and the better to get to themſelves the honour and wealth of the world: For the Apoſtle *Paul* bears them record, *That they had a zeal of God, though not according to knowledge, and that they followed after the law of righteouſneſs*; Rom. 9. 31. & 10. 2. Yea he himſelf, being ſometime one of them, was verily perſwaded in his heart that his way was good; *And that he ought to do many things againſt the name of Jeſus of Nazareth*; *and, out of zeal, perſecuted the Church of God*; Act. 26. 9. Phil. 3. 6. But they were as well deceived themſelves, as deceivers of others, being diſobedient to the viſion or word of the Prophets, and to that of God, that was ſtriving with them therein, and according thereunto. *A wonderful and horrible thing*; and therefore well might the Prophet cry out,

as

as he did; *Stay your ſelves* (ſtand ſtill and pawſe upon the matter I propound a little) *and wonder; cry ye out, and cry* (as perſons amazed and troubled at the ſtrangeneſs and dreadfulneſs of the thing) *they are drunk but not with wine* (no they were other manner of perſons, for their outward carriage, they were more given to faſting than to drinking; they reproacht our Saviour, becauſe he came eating and drinking, with that fault, as if he had been more guilty of it than themſelves; while they ſtiled him, *a wine-bibber and a gluttenous man*; Matth. 11.19. No, it was with other things, as pride, ambition, and high conceits of themſelves, and of their wiſdom, and righteouſneſs, and the like; that they were drunk) *they ſtagger but not with ſtrong drink* (they ſtaggered and reeled to and fro in their ways, and doctrines: *The Lord* (for their removing their heart far from him) *had powred out upon them the ſpirit of deep ſleep* (even of great ſecurity in the confidence of their own righteouſneſs and goodneſs; ſo as they truſted in themſelves, that they were righteous, who ever were ſinners; and trembled not at the hearſay of Gods judgments, for they thought themſelves, at ſuch an agreement with hell, and death, through their religious ſervices and doings; that they were ſecure, that they had nothing to do with them, nor ſhould the overflowing ſcourge reach them; they thought themſelves ſo highly beloved of God, and ſo in Covenant with him, as that nothing of evil could fall to their lot or be their portion; *Luke* 18.9. *Iſa.* 28.15. Such a ſpirit of deep ſleep was upon them, that they were not apprehenſive of any danger they were in; and their eyes were cloſed) *even the Prophets, and Rulers and Seers*: The Scribes and Phariſees had he ſo blinded, as that they were poor, and wretched, miſerable and blind

blind, and naked; and yet see not their condition, but judged themselves *to be rich, and increased with goods and needing nothing*; Rev. 3. 15 16, 17. Hence then we may learn the truth of what was before in substance noted, That

Observ. Men of great ingagements to God, and professions of God, so as they seem to be the most eminent and undoubted friends and servants of God, may yet in reality be in a sad and dangerous state, hypocrites, and evil doers; void of any real knowledge of and love to God or any thing in the inward man, well pleasing in his sight. For here was a people, as we have seen in part, highly ingaged to God, as having received very great mercies and favours from him both as Jews, and Israelites; Children of his Kingdom, and as in places of honour and eminence therein; and what professions they made of love to him, trust in him and zeal for him, its very notable and observable, by what we have taken notice of, as said in the Scriptures concerning them. Though we may also find more said of them still or of such like ones; as that they build God a Temple, and offered sacrifices to him, till he was weary of them; they trod his Courts, and brought a multitude of sacrifices, so as to fill him with the fat of fed beasts and of Rams: they brought not the poor, and lean, and lame, and torn (as at other times some did) but the strong, and fat, and such as the law enjoyned; *even the blood of bullocks, and of rams, and goats*; they offered oblations, and sweet incense; kept the new Moons, Sabbaths, assemblies, and solemn meetings; observed the appointed feasts, and were mighty careful to observe the ordinances of God in their seasons; spread out their hands, and multiplied their prayers, and that with delight too, and joyned fasting there with.

with. Oh what a religious people was this, and yet for all this as bad as the rulers of *Sodom*, and the people of *Gomorrha*; *Isa.* 66. 1, 3. with 1. 10. to 15. & 58. 2, 3. & 59. 1, 2, 3, 4. *&c.* A people holier than others in their own ſight and profeſſion, and could not endure others for their prophaneneſs to ſtand near them; and yet a loathſom people to God, *a ſmoak in his noſe, and a fire that burnt all the day*; Iſa. 65. 5. A Faſting, Praying, Profeſſing, Sabbath-keeping, Ordinance-obſerving people; a reformed people, hating Idols, and abhorring prophaneneſs; Yea the maſters as it were in faith and religion, and ſuch as carried away the bell, as it were from all others, for appearing to be beautiful, and holy, and godly, among men; and yet a company of woful hypocrites, void of all true faith, fear, and love of God, as blind as beetles, though they ſuppoſe they ſee ſo well as none better: So as they could judge, cenſure, and caſt out of the Church of God, others, as filthy, and unfit for its communion, for their prophaneneſs and errors. Yea a company of *Vipers and Serpents, lyable to the damnation of hell*, and ſcarcely in a poſſibility of avoiding it; and yet zealous preachers of the law, and doctrine of God, given by *Moſes*, as they interpreted it; and ſuch as would go up and down, far and near, to convert ſinners from their groſs prophaneneſs, Idolatries, and Heatheniſm; refuſing no labour or pains, by Land or Sea, to proſelyte others to their zealous forms and fellowſhips: *And yet but paint'd Sepulchers, whited walls, void of love to God, and in their inward parts full of wickedneſs.* And ſo it may be among profeſſors of Chriſt and Chriſtianity too; men may truſt in themſelves, that they are Chriſts, and judge and cenſure ſuch as are indeed ſo, and make a fair

ſhew

ſhew in the fleſh, and glory highly in appearance, and lift up themſelves as the onely great Rabbies in the Church, and yet be but falſe Apoſtles, meſſengers of Sathan, transformed into the miniſters of righteouſneſs; as the Apoſtle implies, 2 *Cor.* 10. 7--10. & 11. 13, 14. with 5. 12. *Gal.* 6. 12. Such the Apoſtle *Paul* had to do with in his time; ſuch as ſeemed to be ſome bodies, yea to be more excellent Chriſtians and Preachers than *Paul*, ſo as they could and did vilifie him, and judge him, preferring themſelves and their followers before him, and the Diſciples of the Lord who walked with him: Yea ſuch the Lord Jeſus takes notice of, who ſaid they were Apoſtles, but were not; *and who ſaid, they were Jews, but were not, but were of the ſynagogue of Sathan*; Rev. 2. 3, 9. Yea the Angel of the Church of *Laodicea*, was much infected with this diſtemper, ſaying, *That he was rich and increaſed with goods, and wanted nothing, when yet he was miſerable, and wretched, and ready to be ſpued out of Chriſts mouth*: even to be wholly rejected of him, but that Chriſt was patient toward him; *Rev.* 3. 15, 16, 17, 20. Such difference may here be between what men are in appearance, and in their own and other mens judgment; from what they are indeed, and in the ſight and judgment of God. Which often happens,

1. Mainly through mens not taking to themſelves, and anointing their eyes with the ſpiritual *eye ſalve*, the Word and Doctrine of the Lord, in a hearty minding and entertainment of it, in its diſcoveries, teachings, reproofs, and operations; for the entrance of the heavenly word *gives light, and it gives underſtanding to the ſimple*, Pſal. 119. 130. *The teſtimony of the Lord is ſure, and makes wiſe the ſimple*: So as they ſhall underſtand their way, and ſee things clearly,

ly, and as they are, and not deceive themselves, *and think themselves some body, when in truth they are no body*; this was the fundamental fault of the *Laodicean* Angel, even now mentioned, even his not anointing his eyes with *eyesalve that he might see*; and therefore that he was advised to, for his helpfulness, even *to set his heart to the word of the Lord*, and mind the first and main thing thereof, by which his heart might be turned to God; and apprehending and discerning his love, and grace, and the excellency thereof, and of the knowledge of Christ, he might be made willing to let go all things for the buying, winning, and obtaining an interest in him; *Rev.* 3. 18. For for want of this men part not with all for Christ to close with him only.

2. Whence Sathan gets power over them, even over such zealous men also, to blind their eyes; even *the eyes of their minds, so as the light of the glory of the Gospel of Christ* (even the preciousness of Christ, and the greatness and freeness of his love) *shines not unto them*, so as to be discerned by them; for such power he gets over all that believe not the Gospel or testimony of God; 2 *Cor.* 4. 3, 4. And even such zealous Pharisees and Scribes may be followers of and led by Sathan more securely than grosser sinners; doubtless they were such whom Christ called, *the children of the Devil*, in *John* 8. 41, 44. And the Apostle *Paul* though one of the *straitest Sect of religion, while a Pharisee*, yet puts in himself among them, of whom he saith, *That they walked after the Prince of the power of the air, the Spirit that rules in the children of disobedience*; Ephes. 2. 2, 3. And truly not minding the *great things of the law of God*, and his doctrine, and discerning them: Sathan pitches their eyes upon some other objects, as either,

First

First, The precepts and injunctions of the law, that concern some frames and works; as it is said of such like people, *A people that refused the rest which God had appointed, to give rest to the weary*, and for their refreshing, *that precept was to them upon precept, precept upon precept, line upon line, line upon line:* Which is not spoken of such as their priviledge, but as their punishment; *Isa.* 28. 10. it having been their sin, *ver.* 12. 13. not seeing or owning *the foundation laid of God in Zion, and the resting place appointed by him.* So as for the excellency thereof, to let all go, that they might obtain it; but refusing it, then they yet would go to Heaven, and to that purpose be religious: but stumbling at the stumbling stone, or laying by the corner stone, and making that to themselves *a rock of offence*; they sought after the *law of righteousness*, as it were, *by the works of the law*; and so fell to do many great things of external duty, as Praying, Preaching, Fasting, putting burthens upon themselves and others; not laying or receiving first the foundation, and then building precepts, and lines upon that; but waving that, they built precepts, and lines one upon another without it; and so they were very busie to work, and do, that they might make or get to themselves a rest in their own doings, Gods rest being refused by them; and that they might get to themselves *a refuge and hiding place* (though but of lies) *Gods foundation being cast by*, wherein they might have found safety; *Isa.* 28. 12, 14, 15, 16, 17. And so their eyes are turned and fixed upon,

Secondly, Their own works and doings; for having built up some fine specious and great building of their own, to make it to stand (or to *establish it*, *Rom.* 10. 3.) they argue the root from the fruit,

and

the cauſe from the effect; and indeavour to find out the love of God, and that they love God from their doings for him; and ſo deceive themſelves with the ſight and view of their own great works and doings, into a ſtrong conceit that they have that which they have not; and from thence conclude that God loves them, becauſe as they think they love God: Yea and that God loves them with a diſtinguiſhing love from others, as the Phariſee implied in what we noted before, in *Luke* 18. 10. He truſted in himſelf that he was righteous, and that there was a ſpecial work of Gods grace in him, becauſe he did differently from others, and ſo that that proceeded from ſpecial love to him: and ſo they eſtabliſhed their own fabrick beſides Gods foundation, and blind themſelves from ſeeing their own condition; their great zeal, ſtrictneſs, dilligence, and induſtry, in thoſe obſervations and ſervices they do for and towards God, do ſo hang in their light, as to put out their eyes from ſeeing their own poverty, nakedneſs, and miſery; they have ſowed ſuch broad fig-leaves, and ſo ſtrongly, that their nakedneſs appears not to themſelves, nor to one another, till God come upon them by the light of the Goſpel, and convince them yet of ſin for not believing on Chriſt; and ſo for going, or building rather, without Gods foundation: or till his judgment coming upon them awaken them, and open their eyes to ſee their condition.

3. And meeting alſo with applauſe, honour or approbation from others; being cryed up, and followed, liſtened to and adored, for their wiſdom, learning, gifts, parts, righteouſneſs, zeal, blameleſneſs, works, performances, *&c.* Their eyes are taken and filled with thoſe things too, and while they receive this honour, they cannot believe any thing that ſtrikes

againſt it, and would pull them down from that excellency, they have attained, to begin at the low foundation and bottom of all true piety, the viſion of all; that's as a book ſealed, that they cannot skill in, and therefore they reject or neglect it, *Joh.* 5.45. with *Iſa.* 29.11. and eſpecially too, when their honour is accompanied with the riches of this world, for they ſtill further blind them, while they *Luk.*16. think they can carry on God and the 14, 15. world too, and ſerve both maſters together, *Luke* 16.14. ſuch things captivate and carry away their hearts from God, and Chriſt, and his teſtimony, ſo that there hearts cleave not to them, they live not to him, but to the Law, and to themſelves; however they give God good words and ſeem to give the honour of all to him, and to his ſpecial favour towards them; and ſo ſay, *God I thank thee that I am not as other men*, &c. ſo deceiving both themſelves and others, and one another; while they applaud and juſtifie one another, and deſpiſe all that ſwarve and differ from them, whither the more looſe livers, or ſuch as reſt not in their principles, which they inculcate and ſeek to promote, with all diligence, oppoſing, and ſeeking to keep down the contrary. See then,

Uſe 1. That all is not gold that gliſtereth, all is not goodneſs and righteouſneſs, that ſeems and vaunts it ſelf, as ſuch among men, there may be greateſt iniquity, and blindneſs, and much of Sathan, ſometimes where appears the greateſt noiſe and clamour of God, and Chriſt, Righteouſneſs, and Ordinances; yea, and pretences of knowing and having communion with God, ſome that boaſt that they are *Abraham's* Children, nay and Gods too; perſons in Covenant with God, and that God is their Father, may yet really be

the children of the Devil, *John* 8. 41, 42, 43, 44. and while they pretend to and boaſt of their love to one another, they may be indeed full of malice, envy and miſchief, againſt thoſe that are indeed the children of God: as the Phariſees and Lawyers, the great urgers of, and pretenders to, the obſervation of the Law, and admirers and cryers up of *Moſes*, yet they hated him, whom the Law and *Moſes* teſtified of, and they that ſhewed great love ſeemingly to the Prophets, perſecuted him, who was the Head and Lord of them; and thoſe that walked in their ſteps; and while they judged themſelves *Abraham's* children and ſo heirs of his Covenant and bleſſing, they hated and ſought to kill him, who indeed was that ſeed of *Abraham* in whom his bleſſing was, and preſecuted thoſe who were his true ſeed in and through him, and while they boaſted that God was their Father, they murthered him who was his only begotten Son, and thoſe that were ſons in him, and by his adoption! and while they made their boaſt of God, and pretended to have his vertue in them, they yet were Serpents and Vipers, full of the poiſon of the old Serpent, the wicked one. And may there not be ſuch now think we, that talk highly of God and Chriſt, and yet are no better than theſe, no true Chriſtians, have not the love of God and Chriſt in them, nor his word abiding in their hearts, men that can pray and call upon God with much boldneſs and confidence, and draw ſo nigh him, as if they ſaw him, and were his familiar friends, and of great acquaintance with him; and can complement and careſs him, and uſe moſt high and honourable expreſſions of him, and of Chriſt Jeſus, as if they were paſſionately in love with him, and with his words and works, promiſes and kingdom, who yet in their hearts neither know nor value him, nor can brook or abide ſuch as

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do ſingly and ſincerely believe on him, and cleave to him, and his Doctrine, but do hate and oppoſe them, and are zealous to perſwade men againſt them, and againſt the truth believed and confeſſed by them. Yes, doubtleſs there are ſuch hypocrites now alſo, thoſe that are whited Sepulchers, that appear beautiful outwardly and juſtifie themſelves among men, but God knows their hearts, and ſees the foundation, and root of the matter, the true faith and fear, and love of God is not in them, neither do they approve or like of thoſe that truly have it in them. And therefore needful it is, and this conſideration all along leads to it,

2. That we believe not every ſpirit, nor follow every light or appearance of Devotion and Religion, ſuffer not our eyes to be dazzled with the ſpecious ſhews of mens ſtrictneſs, zeal, profeſſion of love to God, and conſcience towards him, to joyn our ſelves with them and walk after them, becauſe of ſuch things; for ſuch by our Saviour's after aſſertion or ſaying, in *verſ.* 14. may be but *blind guides, leaders of the blind*; and ſuch as are to be let alone and not mattered though they be offended at us for not walking with or among them. *To the law and to the teſtimony*, take heed and cleave thereto with full purpoſe and reſolution of heart and reſolve not our faith and practiſes, into the ſeeming excellency of any perſons whatſoever, *but trying all things hold faſt that which is good*, even that which agrees with God's heavenly Word and Doctrine; and let not any blaze or noiſe, that men may make, move, or wave us therefrom. Had Chriſt's Diſciples leaned to or upon theſe Scribes and Phariſees; whither would their skill, and zeal, and great profeſſion have led them, but to have denied and perſecuted Chriſt, and thoſe that were with

him, as they did that followed after them, for God's truth was hidden from those wise, and prudent, and proudly zealous ones: and it was made known to babes, and sucklings, such as were despised by them; and so these that monopolized the truth, and Religion, in their own and others conceits, to their party and faction, were destitute of both, and walked in lies, and delusions, and beguiled the hearts of simple ones; being such in truth as Christ willed his disciples to beware of, *Wolves in sheeps clothing*, that seemed sheep, yea bel-weather or chief leading sheep, but indeed inwardly were quite otherwise. So may it be with others also that speak *great swelling words of vanity*, and talk and boast highly they may, and yet be ignorant of and opposite to Christ and his truth, and the true ways of piety and holiness.

But how & wherein appear'd it that these mens hearts were not with God but removed far from him? surely that which follows evinces and evidences it, both as mentioned by the Prophet, and as mentioned by our Lord Jesus, their fear towards me (saith the Lord by the Prophet) is taught by the precepts or conjunctions of men; or as our Saviour reads it, *In vain do they worship me, teaching for Doctrines mens commandments*, herein it appeared that their hearts were removed far from him *for they that love him keep his commandments, and his words and sayings, and will not decline or depart from them:* as is said and signified in *John* 14. 15, 21, 23. *but they that love him not keep not his sayings*, they throw by his commandments where they think good, and so our Saviour signified that these did. But not this might seem strange, what! these zealous and righteous ones throw by Gods precepts and Commandments, were they not very zealous for them? they were not such as the former

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Prophets ſometimes reproved for walking after the ſtatutes and ordinances of the heathen of the Kings of *Iſrael* or after *Baalim* that their Fathers taught them, as is ſaid of their forefathers in 2 *Kings* 17. 8. *Jer.* 9. 13, 14. they had long ſince exploded the ſtatutes of *Omri*, and the counſels of the houſe of *Ahab*, theſe were no groſs idolaters, or prophane contemners of Gods word and Scriptures, nay, as ſome read thoſe words in *Joh.* 5. 39. they ſearched the Scriptures, and could tell to an *iota* or title, how many words and how many ſentences were in them; they boaſted of the Law of God, and that they knew it; it was for God's Commandments that they were ſo zealous, for his Temple, for Sacrifices, for Sabbath keeping, for Purifications and keeping them clean from pollutions forbidden in the Law; for bringing all their Tithes into Gods ſtore-houſes as he commanded, *Mal.* 3. 10. and as the falſe Apoſtles afterward, for Circumciſion, and the Law of *Moſes*, without which (they preached) no Salvation, who ſo zealous for the Law, and for God as theſe? It was for *Stephens* ſpeaking againſt the Temple, and againſt the Law of God that they accuſed and ſtoned him as they pretended, *Act.* 6. 11, 13. it was for blaſphemy that they condemned Chriſt as they pretended and pleaded, *John* 10. 33. *Mat.* 26. 65, 66. who ſo much for Gods Commandments as theſe men? and yet our Saviour and the holy Spirit fault them here for having *their fear towards God taught them by mens precepts*, and for teaching others ſo too; one might have thought that this charge might better have ſuited ſome Herodians and their way and practiſe, if ſuch as ſome ſuppoſe them to have been, that is, followers of *Herod* in their Religion and worſhip as conforming themſelves to his will and pleaſure therein: but theſe Phariſees ſeem

to be a distinct and opposite faction; though our Saviour warns of the leven of them both. But wherein did these persons guilty? surely in these two or three things, *viz.*

1. In that they laid by the Corner-stone, the foundation, the rest, wherewith the weary should be caused to rest; they had no skill in the vision of all, that was a sealed book or letter to them, *Isa.* 28. 12, 16. & 29. 11. with *Psal.* 118. 22. they worshipped God its true, and were no prophane Atheists, Epicures, Scoffers at God and Religion; nor no neglecters, and slighters of his worship and service, much less worshippers of strange Gods, but yet the true spring and principle of all right and spiritual worship of him they threw by and rejected, *the Vision of all, the Son of God,* and his death and sufferings as witnessed to in the Law and Prophets, the love and pitty of God to man, whence the right worshippers had their spiritual birth, and the spring of their worship and service to God, and of their Religion; that they cast by, *Tit.* 3. 4. and stumbled at, *Rom.* 9. 32. the righteousness of God wherein he justifies and makes righteous they believed not, nor received or submitted to, but rejected, *Rom.* 10. 3, 4. and went without it to build a refuge of lies, a house upon the sands, that was their great miscarriage; for so they were not Gods workmanship created in Christ Jesus, nor begotten and born to their Religion and Piety, hope and confidence of water and of the Spirit, they were not of Faith, but of the Law, and as it were of the works of it; they believed not nor received the word of the Lord sent in his Spirit by the Prophets they hearkned not nor inclined their ear unto that, but their fear toward him was taught by the precepts of men, they received such as came in their own name, authority

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and wiſdom and followed them, and preferred them before Gods ſayings, and thoſe that came in his name, and ſhewed his Authority and Commiſſion for what they did and ſaid, as is charged on them, *John* 5. 43. eſpecially in this great matter of the teſtimony of Chriſt, and then alſo.

2. In that they preferred mens traditions, injunctions and ſayings, in other things, before Gods expreſs ſayings in his Law and doctrine: and leaned more upon the authority of the Elders and their Seniours, than upon Gods authority in his Law and Prophets. And this our Saviour here takes notice of, as occaſioning this reprehenſion, and gives an inſtance of in *ver.* 2. for tranſgreſſing Gods commandment by their tradition: *For God commanded ſaying, Honour thy Father and thy Mother, and he that curſeth Father and Mother ſhall dye the death* (that is, he that vilifies and ſlights them) *but ye ſay, whoſoever ſhall ſay to his Father or to his Mother; It is a gift by whatſoever thou mayſt be profited by me, and honour not his Father or his Mother he ſhall be free:* or as it is in *Mark* 7. 12. *They ſuffered him not to do ought more for his Father or Mother, making the word of God of none effect,* &c. And ſo they were taught to ſlight Gods ſayings, and his word, and command, where their Elders taught that they might diſpenſe with them: and minded more what the men whom they admired and received upon the account of their learning, zeal or devotion ſaid, than what God ſaid; and ſo in both reſpects their fear towards God was taught them by the precepts of men. Both,

Firſt, In the ground and ſpring of their inward thoughts and frame of heart towards God; for they had not their hopes of him, or fears of his diſpleaſure inwardly begot and nouriſhed in them, ſingly or main-

ly from and upon account of the ſayings of God, and his declarations of his grace in and through his Son, for them they were blind in and regarded not: but ſought, as their Elders taught them, to ground their hopes of peace and ſafety from the overflowing ſcourge, upon other things than Gods reſt and foundation; as upon their birth of *Abraham*, and their acts and works in which they taught them to make *a Covenant with Death, and an agreement with Hell*, in and from which, and not from *Gods reſt and foundation as laid of him in Zion*; they had ſuch confidence as not to fear his judgments, or tremble at his words; what they did for his Temple, and in their Sacrifices they truſted would ſecure them from harme: Whence they were diſtinguiſhed from thoſe that were poor in themſelves, and trembled at Gods word; *Iſa.* 66. 1, 2, 3, 5. They taught men rather to fear and tremble, if they wanted zeal for thoſe outward obſervances, then becauſe of their ignorance of and unbelief in Chriſt, and the want of the efficacies of his grace in them. And yet,

Secondly, In the outward obſervance of his laws and commands, they were led by mens precepts too; there they waved what their Teachers taught them they might; as the honouring or doing for their Parents, in caſe they offered or vowed any thing that they might think conduced to their benefit, to God or to his Temple; and ſo in *Matth.* 23. 16, 18. Its noted that they were taught and received ſuch principle, as that in caſe they ſware by the Temple, or by the Altar, they were not bound to perform their oaths; but if the ſware by the gold in the Temple, or the gift offered on the Altar, then their oaths bound them; and ſo they regarded, in their fear and worſhip of God, men more then God: and was in a more

more hidden and ſpiritual way, than their Fathers, guilty of what they were more groſly and ſuperſtitiouſly guilty of, *viz.* *Of forſaking Gods law, and walking after their own imaginations, or after Baalim* (or Maſters) *that their Fathers taught them,* Jer. 9. 13, 14.

Thirdly, Again according to the reading of the words and allegation of them by our Saviour, as reſpecting the Teachers even the Scribes and Phariſees, *In that they taught for doctrines the commandments of men.* As they had their own faith and fear towards God, begot and ſprung up from the precepts of men, ſo they taught others to do and have ſo too; and ſo what our Saviour here ſaith, reſpects eſpecially the zealous Teachers and miſinformers of others; whoſe ſin is ſo much the greater as they are therein the cauſe of the greater ruine and miſchief to mens ſouls. Hence then we may note,

Obſerv. 7. That its an evil thing (which yet great and zealous profeſſors, and Miniſters, or preachers may be guilty of) to have our fear towards and worſhip of God taught us by, and ſo ſpringing from and ordered according to mens precepts, and not from and after Gods word and commandment.

And this is clearly implied here, as a matter charged upon this people, both by the ſpirit of God in the Prophet, and by our Saviour here, in his quoting and applying of it; that it is an evil, the very form of the words evidence, in that its mentioned as a charge upon them; yea and too as of ſuch a fault.

1. As for which God had executed, and would further execute, ſo heavy a judgment as to cover the Prophets, Heads, and Seers, *and powre out upon them a ſpirit of deep ſleep,* ſo as to render them blind and ignorant

ignorant of the great things of Gods law, the main matter, *the viſion of all*; for ſo its rendred in *Iſa.* 29. 9, 10, 11, 12, 13. as we may read the words: For having mentioned ſuch a heavy judgment of God upon them, as might make the underſtanders of it wonder and cry out for the ſtrangeneſs and dreadfulneſs of it. He adds *verſ.* 13. *Wherefore ſaith the Lord, foraſmuch or* (as the words יען כי are ſometimes read) *becauſe this people draw near me with their mouths; but have removed their hearts far from me, and their fear towards me is taught by the precepts of men:* And thus theſe words may be as a reaſon rendered of the foregoing puniſhment; or if we otherwiſe look upon that, in *verſ.* 11. 12. as their ſin too, as well as this here mentioned, yet the next verſe evidences it to be threatned with a judgment equivalent to what is mentioned, in *verſ.* 9. 10. for he adds *verſ.* 14. *Therefore I will proceed* (or add) *to do a marvailous work among this people, even a marvoilous work and a wonder: for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid:* A ſore judgment and marvailous, of like import with that mentioned by our Saviour, *Of Gods hiding the myſteries of the Kingdom*, and things of Chriſt, *from the wiſe and prudent, when he reveals them to babes and ſucklings*: Matth. 11. 25, 26. Now what is threatned with judgment muſt needs be ſomething evil; for God puniſheth not, nor threatens to puniſh men, but for evil and ſinful things: and what he threatens with wonderful and marvailous judgments, as this is, muſt needs be therein ſignified to be a wonderful, horrible and very great evil. Which appears alſo in that its ſuch,

2. As our Saviour himſelf, the meek and lowly one, taxes them ſmartly with, eſpecially thoſe who teach man

men ſo to do: for he expoſtulated with them, *Why tranſgreſs ye the commandment of God by your tradition?* verſ. 3. And charged them with *making the commandment of God of none effect thereby*; verſ. 6. As a thing that men might break and deny obedience to, without fear of his diſpleaſure for it: as if it had no force to bind them, upon obſerving their tradition. Yea he calls them Hypocrites for their pains upon this account, and tells them, *that Eſaias Prophecyed well concerning them*; ver. 9. Yea and as it is in *Mark* 7. 8. He tells them, *That laying aſide the commandment of God, they held the traditions of men* (as preferring them) *as the waſhing of pots and cups and many other ſuch things*, yea and ſaith to them by way of Irony and indignation: *Full well ye reject* (or fruſtrate) *the commandment of God, that ye may keep your own tradition* —— *making the word of God of none effect through your tradition which ye have delivered*, &c. Yea and in that its ſuch an evil,

3. As he makes it an evidence of their having *removed their hearts far from him*; and indeed what can it be but an hainous offence to have our fear towards God taught us by mens precepts, when God himſelf hath given us his word and commandments to teach it by, and produce it in us and direct us therein? To wave Gods word and commandment to liſten to and be led by mens what doth it argue but,

Firſt, That a man therein ſlights and makes nothing of Gods wiſdom and goodneſs, in giving us his word, *to be as a light to our feet, and as a lamp to our paths*; if we can go as well without it, know him as well nay and better without it, and pleaſe him as well or better by walking after other lights, lines or directions, than after it? What is this, *but to fruſtrate or make void Gods word*, as if the pen of the Scribe was in

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vain, in writing and recording it for us, as in *Jer.* 8. 8. Well then might the Papists and their Priests take away Gods words, and onely teach us out of their own wisdom, imagination, and learning; saying to men, they are wise enough to guide us, they need not Gods word: But what saith the Prophet, in *Jer.* 8.9. *They have rejected the word of the Lord, and what wisdom is there in them?*

Secondly, That they prefer mans wisdom and will before Gods, and so they commit great and horrible Idolatry against God, and Christ, and his holy Spirit: for in so doing they give to man the honour due to God, and Christ, and the holy Spirit; who as they are the object, so also are they to be to us the supreme directer, orderer; yea the spring and original of all our faith, fear, and worship of him: that so he may be both the *Beginning and the End, the first and the last therein*: there is as very Idolatry and *worshipping of the Creature more then the Creator*; in resolving our faith and fear of God into mans wisdom and will, as in any other way or acts of Idolatry; let the man or men be what he or they will, whom we so honour and give our credit to. In respect of our faith or fear of God, *we are to call no man* our *Rabbi or Master*, but onely Christ; no man our *Father* but God, saith our Lord Jesus, *Matth.*23. 8, 9, 10. How great a sin Idolatry is, the Scriptures every where manifest, and especially Idolatry of the heart; for of the two, its better to give external worship with the body to a creature, if it might be, while the heart is kept singly and closely to God: to esteem of him above all, and admit no partner with him in the Object of our faith, fear, love, and the like; as in the case of *Naaman* bowing himself in the house of *Rimmon*, under his Masters hand; while yet in his heart he intended not

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any worſhip to the Idoll, nor placed any truſt, confidence or affiance in it, nor had any inward heart-fear or reverence of it; 2 *King.* 5. 17, 18, 19. than to give all external and outward acts of worſhip to God, onely with the mouth, lips, and body, and inwardly give the worſhip of the heart to ſome other; ſo as to love, fear, reverence, eſteem, confide, and truſt in them, more than in God. For as the heart is principally the man, ſo its principally required of God, and its acts are principally reſpected of him, ſo as to be moſt approved where right, and moſt diſapproved where wrong. To this purpoſe is it that we read, in *Ezek.* 14. 1, 2, 3. where when certain of the *Elders of Iſrael* came with their bodies to the Prophet, to inquire of God, and ſhewed much love with their mouths, *while yet their heart went after their coveteouſneſs, and they had ſet up Idols* (though but) *in their hearts, and put the ſtumbling block of their iniquities before their faces, God refuſes to be inquired of by them:* Yea ſeverely threatens them, *That he would anſwer every ſuch one according to the multitude of his Idols, that he might take the houſe of Iſrael in their own hearts, becauſe they were all eſtranged from him through their Idols, though but there ſet up: Yea he threatens every one, whither of the houſe of Iſrael, or of the ſtrangers that ſojourned in Iſrael; that ſeparated himſelf from him, and ſet up his Idols in his heart, and put the ſtumbling block of his iniquity before his face; and came to the Prophet to inquire concerning God, that he would ſet his face againſt him, and make him a ſign and a proverb, and cut him off from the midſt of his people. And if the Prophet was deceived, he the Lord deceived him* (judicially, namely as here, by covering him and powring out a *Spirit of blindneſs and of deep ſleep upon him*) *that he might ſtretch out his hand upon him and deſtroy him;*

him; verſ. 7. 8, 9. So that this is a moſt ſore provoking ſin to remove the heart from God, from minding, believing, and ſtaying on his words, to give that honour to any creature, man or Angels in the heart. It may be more offenſive and deſtructive to others outwardly to worſhip creatures, but more loathſom to God in reſpect of our ſelves, inwardly and in heart to worſhip them; but its deſtructive both to our ſelves and others to do both, as in this caſe here; while we manifeſt by our practiſe and example, that we prefer mens ſayings before Gods, drawing in others to do ſo alſo, and ſo ſin with us therein. God is jealous of his honour and glory, and he will not allow us to have any other God, no not before him, or in his ſight, though hid from men; and therefore to have no other object of our hearts truſt, ſtay, and dependance, eſpecially in matters of religious worſhip: *Nor to make any graven Image, or the likeneſs of any thing, to bow down our ſelves thereto*; though but in heart or conſcience to worſhip it. *He is a jealous God*; he hath put his Spirit upon his *Servans*, our Lord Jeſus, his Elected one, *in whom his ſoul delighteth*; and bids us behold and look to him, *and wait for his law*; and tells us, *He hath called him in righteouſneſs, and will hold his hand and keep him, and give him for a Covenant to the people, for a light to the Gentiles; that he may open the blind eyes, and to bring out the priſoners out of the priſon houſe*, &c. *But his glory he will not give to another* (to another beſide him) *nor his honour to any graven Image*; Iſa. 42. 1, 4, 6, 7, 8. And therefore, *if an Angel from heaven ſhould come and preach to us, beſide what Chriſt hath delivered to us*, to be believed and obſerved of us in our faith and worſhip of God, *he is to be rejected of us*, and accounted an *Anathema*, *or an accurſed thing*: *Gal.* 1. 8, 9.

8, 9. For there the heart is where the faith and belief is placed, and where is the affiance, confidence, and inward reverence, there is the true and inward heart worſhip. And therefore that being placed upon men, in receiving their ſayings rather than Gods, and obeying their traditions, precepts, and injunctions, rather than his, the heart is clearly removed from him: Yea far removed, even as far as ſuch men whoſe ſayings and precepts are ſo believed, and cleaved to, and made the ſpring, ground, and rule of our fear of God, are diſtant from and below him; which is as much as a creature is diſtant from the Creator. Nor doth this ſalve it, that the worſhip it intended and directed toward God; for ſo it might be by the golden calf in the Wilderneſs, as appears in *Exod.* 32. 5. in that they *proclaimed a feaſt to Jehovah*; and our Saviour and the Prophet ſay here, *Their fear toward me, and in vain they worſhip me:* their Elders and Heads did not teach them to worſhip and reverence themſelves, onely or directly, but God; and ſo did the Scribes and Pharaſees: but yet while they made themſelves and their ſayings, the orderers and ſquare and ſpring as it were of that fear and worſhip it was Idolatry; their hearts were indeed more fearing, reverencing and worſhipping men than God: for out of the fear and reverence they had of or toward thoſe men, they made bold to diſpenſe with Gods ſayings and commands, and could lay them by as things fruſtrate, vain and of no effect with them, that they might obſerve the ſayings and injunctions of thoſe other perſons. And this charge and fault charged, holds good againſt men that have their fear of God taught them by the precepts or commandments (the *Mitzvoth*) of men or their διδασκαλίαι, the Doctrines they teach them, the ἐντάλματα ἀνθρώπων, the things injoyned of men.

Whether

Whether they have their fear taught them,

1. By Popes and their Cardinals and Bishops, either in their single authority usurped, or in their conjunct Counsells and Colledges; if men receive their faith and fear towards God from them, and upon their Authority, as resolving them thereinto and exercising them therefrom they are but therein worshippers of some Beast or Beastly Antichristian power, for they also are but men and not God, nor infallibly directed and inspired of God as the holy Prophets and Apostles were so as men may receive their sayings as Gods, much less look upon them as having Authority to dispense with Gods precepts and doctrine, as the Romanists do attribute to them; who tell us if they say the Crow is white we are bound to believe them, and if they teach heresie, men are bound to receive it as Divine truth, and may safely imbrace it; this is horrible and gross falshood and iniquity, or

2. By Bishops or Synods of Protestant and reformed Churches, their sayings and injunctions are not to be received as Divine, much less to be prefer'd before the Authentick words and sayings of God, for they also are men and but men; and further than they speak Gods and Christs words not to be received and believed in matters of Faith and Divine-worship and Commandment. Yea, or if it be,

3. By Kings, Princes or Parliaments or the like, for still they are but men too, and their Edicts and Commands are but the Ordinances of men, and though in their proper places and Sphere we are Commanded of God to obey them, yet not to ground our fear towards God upon them, or their sayings, and authority, but upon his own; yea, all our fear reverence and obedience to them is to be grounded upon and ordered by Gods word; and not our obedience to

and reverence of God, and belief of his Teſtimony, to be ordered by them and their Authority, and grounded thereupon: or whither it be (to come nearer to the caſe here before us)

4. By Zealous, Religious, Learned Men, Miniſters or others, either ſingle perſons, or whole Claſſes or Conventions of them; for they alſo are men, and the fear of God and his Worſhip is not to be grounded upon and taught us by their Authority and juriſdiction, determinations and ſayings, as the ſquare and rule thereof: but Gods words and ſayings are to be preferred before them, and theirs alſo. For theſe men, the Scribes and Phariſees were (as we have ſeen) Religious, Strict, Zealous Learned men, and ſuch might be, and doubtleſs were their Elders alſo, and yet men preferring their Sayings, Expoſitions, Determinations, and Traditions, before Gods expreſs Sayings and Commandments; ſee how they are reprehended by our Lord Jeſus, and by the holy Ghoſt ſpeaking by the Prophet. Charged with Hypocriſie, and with having removed their hearts far from God, even like thoſe that ſeperated themſelves, or their hearts to ſome idol ſet up therein. Indeed theſe laſt, as we ſaid before, were, and are the moſt dangerous Rocks; and therefore of them there is need to give the greater warning, becauſe of their pretentions to God, and his Spirit, and their ſeeming nighneſs to, and acquaintance with him, and perhaps boaſts of union and fellowſhip with him; as if we therefore might look upon them as his mouth, and as having authority equal with the Prophets, to declare his mind to us: but theſe alſo, though they could and did, as the horned Beaſt, do wonders, ſo as to cauſe fire to come down from Heaven in the ſight of men, that is ſo as to appearance, and mens judgment to have ſignal approbation from

God, and evidences of his owning them as his Servants and Messengers, yet their Image, marks, and characters, their inventions, and propoſals, are not to be Worſhipped, or made the Teachers, or rule of our fear towards and worſhip of our God, inſtead of God's own words and ſayings. Nay theſe, when alſo Teachers of ſuch things, *as for Doctrines the Commandments of men*, are guilty further, not only of Idolatry, but alſo

Of making themſelves and other men, whoſe ſayings they ſo Magnifie, to be in God's and Chriſts ſtead; and of being falſe Prophets and Antichriſts, lifting up themſelves againſt, and above God and Chriſt, and ſetting their Authority againſt his, while yet they honour him with their Lips, as if they were all for him and his Law, Doctrine Fear, Worſhip, and none but him; which is that which renders them alſo Hypocrites, as our Saviour here calls them, and ſo much the greater Hypocrites as their pretentions are higher and greater towards him, calling him *Lord and Maſter*, magnifying in their Expreſſions his Power and Wiſdom, and Love and Greatneſs; and pretending themſelves to be more eſpecially loved of him, and nearer to him and yet in all this lift up themſelves againſt him, and make bold to caſt by his ſayings and injunctions, and make nothing of them in what ſuits not with their wiſdome and deſign; pretending to honour God while they lift up themſelves, and men of their own party and faction, as more worthy to be credited and obeyed then He. And of ſuch our Saviour more principally ſpeaks here, *as were teachers of others*, and taught Doctrines that were indeed none of Gods, but their own, or other mens; ſuch as he no where had commanded them, or ſaid any thing to them about Such as their waſhing their hands before they eat

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and the washing of Cups, and Pots, and Beds, *&c.* And such as the dispencing with God's Commandments *of honouring their Father and their Mother*, if they had otherwise vowed their Estates, or part thereof, to the Temple. Thus making themselves Prophets when God had not sent them; and to say, *the Lord saith*, when he had not so spoken; if not worse, as to say, such holy and good men as our *Elders* having given such Rules and Interpretations, they are rather to be followed then the sayings of the Holy Scriptures, and the holy Ghost therein.

4. They intimately cast reproach upon God, and his holy Spirit, and say in effect, that He is a Lyer, and an Hypocrite; speaks one thing and means another, and therefore is not to be believed in what he speaks. He hath a Will and Will, one secret, and another revealed, and these quite contrary one to another; hates inwardly where he shews love outwardly, and swears he hath no pleasure in the death of the wicked, but that he turn and live, when yet he hated and reproved those very persons that are wicked before they were made, or at least before they were born, so as he absolutely destinated them to Hell and Destruction, and never did any thing for them in order to their turning to him, that they might live; for he never gave his Son to make, or be a way for them by which they might turn: nor ever extended any grace, or mercy, or power to them, to inable them to return to Him. Such their thoughts and insinuations of God while his words are laid by and not credited; while on the contrary, the men whose sayings their fear of him is taught by, or who teach them their fear by their Doctrines, must be thought and judged to be knowing, honest, upright, sincere meaning men, whose words and sayings may by no means be rejected or disputed, but re-

ceived as infallible Oracles, as, nay above the Oracles of God. O horrible impiety to deal thus with the God of Love and Truth: no marvail if the Lord Jesus the Son of God, and his holy Servants and Spirit breathing in them, cry out upon such persons guilty of such Principles, and shew himself more abundantly displeased with them then with the openly irreligious, they being also as we have shown before more dangerously destructive unto others.

And are there not many such as these in both ways of reading, and so in both branches of the reproof given. I mean both that have their fear taught them by mens precepts, and that are Teachers of Doctrines that are no more then mens sayings, or injunctions? though especially the latter are more blame-worthy, and such as may chiefly be branded with Hypocrisie; though both of them are guilty of removing their hearts far from God and his Spirit. Guilty of the former are

1. Not only those that are more gross misworshipers, such as the *Turks* and *Mahumetans*, who having rejected the holy Scriptures, have their fear towards the one God, whom they in a sort profess, taught them by the injunctions of their false Prophet *Mahomet* and his Ministers and maintainers, for they are without the bounds of our reaching them. Nor only the *Papists*, who have the Scriptures, as to the Laity with-held from them, and are taught an undue worship of God by mens Precepts, such as in which they joyn Creatures with God as objects of Worship: as the Virgin *Mary*, the Apostles, and others whom they Canonize: Angels, yea and Images of the Cross and other things or Persons, the Sacrament or Host, and many the like. And by their *Rabbies* or *Popes* injunctions they leave out, and have no regard unto the Second Commandment against making, bowing down

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and worſhiping of Images. Yea, they have all their fear towards God, taught them by mens Precepts, in as much as they are not taught God's Precepts further then men pleaſe to permit them. Truly this caſe is ſad; but as it is the caſe of the vulgar People, it is rather to be pitied, then to be too ſeverely reflected on: only they that might know better, and yet willingly are led blindfold by them, their Sin is great and hainous, in that they ſuffer themſelves to be ſo deluded. But beſides theſe I could wiſh there were not guilty thereof,

2. Some tha t are more refined and reformed; who having the liberty, and uſe of the holy Scriptures and exhortations, to read and ſearch them; yet through careleſneſs and ſloth, or through other worldly and ſiniſter ends, neglect to mind them, and to enquire into the will of God revealed in them; but give up themſelves to believe and practiſe what others require of them, or impoſe upon them, right or wrong: yielding a blind obedience unto men, and reſolving their faith and worſhip wholly into them, and reverencing them and their ſayings, more then God's. Yea, not only ſuch as reſolve their Faith and practiſes in Religion into the will and pleaſure of their Superiours, right or wrong; as if it concerned not them to meddle with Religion further, then as their Princes and Rulers ſhall require of them (as is the too general frame and manner of all Nations:) but eſpecially ſuch as pretending highly to Religion and Worſhip, and to walk with, and after God, yet have ſuch reſpect to men, and their ſayings, becauſe of ſome great appearing learning and skill in them, and eſpecially too, if joyned with ſtrictneſs, zeal, and high boaſts of themſelves for knowledge of, and acquaintance with God; that they follow them right or wrong, & try not all things with the *Bereans*, to

ſee whether the things they are taught and receive agree with the Law and Teſtimony of God or not. But take it for granted, that if ſuch and ſuch holy and godly men, ſay it and hold it, it muſt needs be right and Orthodox. And although they may read the contrary in the Scriptures, yet they may not give credit to the Scriptures themſelves againſt their godly Leaders, as they believe and account them. This is an undue reverence given unto men and to their parts, Learning, Zeal, Righteouſneſs, or what ever may appear in them. Surely there are no godly perſons or Worſhipers of God, that may be more glorious and excellent in their appearances, then Angels from Heaven; and yet we are warned, not only if *Paul* himſelf, but if any other man, yea, or if an Angel from Heaven; teach or ſpeak, beſide what is taught us in the Doctrine of the Lord, by his holy Apoſtles and Prophets, we ſhould account him accurſed. We ſhould not for his Perſon or Piety ſake, or appearing Heavenlineſs, lay down Gods truths and Commandements, to follow ſuch perſons in what they ſwerve therefrom: *But ſearch the Scriptures; try all things, and hold faſt that which is good.* That is the Word of God to be ſure; for that is called *the good Word of God*, Heb. 6. 4, 5. And oh how many Profeſſors of, and pretenders to Religion, are guilty of this fault, and ſo are lyable to this reproof? as, not only the *Quakers* ſo called, more generally, who give up themſelves wholly to follow their Leaders, while they pretend to follow the Light within them; neglecting the Scriptures, and not ſearching them in their hearings of their Prophecyings: but out of an high opinion of their perfection and Sinleſneſs, or being indued with the Spirit of Prophecy, they give up themſelves to whatever they impoſe upon them, and propoſe to them; not only to the placing

Religion

Religion in the use of Syllables and words of indifferent use in their ordinary discourse, but in their practises, as for drinking water, and quaking in their bodies, in their first beginnings (which things now generally they have cast off again) yea, and in receiving or rejecting matters of the greatest weight and importance, in the matters of Faith and Religion, as about the person of Christ, his Resurrection, Ascention Being or not Being in Heaven, his return again, the Resurrection of the bodies of men, and the like: nor only the Families that hold of their *Elders*, but also others of great esteem with men in their Professions and Practices; whether *Presbiterians*, *Independents*, or others. How many are there, and that too generally, who hold their Faith and Worship of the *Elders* of their profession, and that in matters of greatest weight and importance, touching their fear of, and faith in God! for how generally do men by their Conduct, and upon their Authority reject and make of no effect divers sayings of the Word and Doctrine of Christ, and that too in the foundation of our Faith and Worship? for what else is the matter of his Death and Suffering? which though the holy Ghost in the Scriptures of the Prophets and Apostles assert for all men, and for the World in general, yet they generally upon the credit and authority of their zealous and strict Leaders condemn it as an errour of no small importance; and so have the knowledge of Gods love and pity towards them, as or while sinners, and of his sending his Son for them, and his dying for them, and becoming a Saviour for them, tanght them wholly upon mens Precepts, and Doctrines of their Dogmatizing: as to say, when they can find their hearts empty of Sin, humbled and broken and brought into frame by some other means, then by the appearance of the Love of God in

Christ toward Mankind, and so then by Christs grace towards them: when by some other way, and upon other grounds, they can hope and trust in Christ, and confide in, or rely upon him, then they may believe that Christ dyed for them, and thank God for giving Christ to be their Saviour, and expect help and Salvation from him. And are they not fools and blind herein, as our Saviour calls the *Pharisees*? for how shall men trust to him for Salvation, and cast themselves upon him, if by no divine Testimony or Witness, they can believe that he is for them to cast themselves upon; that is, That he was sent of God for them, and laid down his life a ransome for them? can a man expect blessing from him, and trust to him for it, and yet not know whether he have any blessing for him, or hath promised any to him? for all his promises, and all other grounds of our expectation of blessing, stand upon his interposure of himself between God and us, and his having given himself a Ransome for us. That the Scriptures of the Prophets and Apostles, from whence men should be taught their faith and fear of God, and which hold forth the ground and Foundation of it rightly and truly, are made void and of no effect hereto by them in what they say of God's first loving us, and Christs being a firm Foundation for our believing, is evident. For the Prophets tell us of all the Families of the Earth *blessed in the Seed of* Abraham, which is confessedly *Christ*, Gen. 22. 18. and 26. 4. and 28. 14. *Of a Feast made in Gods Mountain for all people*, Isa. 25. 6. Of all Nations, yea, all the Earth called upon *to make a joyful noise to the Lord, serving him with gladness, and coming before his presence with a song, to enter his Gates with thanksgiving*; as implying that his Gates are open for them, and his House a house of Prayer for all people,

ple, *Pſal.* 98. 4, & 100. 1, 2, 4. *Iſa.* 56. 7. *That God hath no pleaſure in the death of the wicked,* no *not in the death of him that dyeth,* and ſo is no Elect wicked man, as ſome ſuppoſe, *Ezek.* 8. 23. 32. & 33. *He invites all the ends of the Earth to look to him, and to be ſaved,* Iſa. 45. 22. calls all the Earth *from the riſing of the Sun to the going down of the ſame,* Pſal. 50. 1, 2. Calls, *whoſoever is ſimple, and him that hath no underſtanding to eat of his proviſion* in his houſe, *Prov.* 9. 4, 5, 6. with 1. 20, 21, 22, 23, and 8. 4 5, 6. Such are the intimations hereof in the Prophets. But our Saviour and his Apoſtles are more full; for our Saviour expreſly ſaith, *He came not to judge the world, but that the World through him might be ſaved*; and that he came to ſave the World, even as including, any man that believes not upon hearing him, *Joh.* 3. 17. & 42. 47. *That he gave his fleſh for the Life of the World,* Joh. 6. 51. As alſo the Baptiſt had before Preached him, *The Lamb of God that taketh away the ſin of the World,* Joh. 1. 29. And the holy Apoſtles expreſly teach us, *That as by one mans offence the judgment came unto all to Condemnation, ſo by the righteouſneſs of one the free gift is unto all men,* to or for the juſtification of life, *Rom.* 5. 18. *And that the righteouſneſs of God by the faith of Jeſus Chriſt* is as well to or for all, as *upon all that believe,* Rom. 3. 22. That they thus judged, *that one dyed for all,* 2 Cor. 5. 14, 15. *And that God was in Chriſt reconciling the World to himſelf,* ver. 19. *That God willeth that all ſhall be ſaved and come to the knowledge of the Truth*; *for there is one God, and one Mediatour of God and men, the man Chriſt Jeſus, who gave himſelf the ranſome for all*; which the Apoſtle expreſly calls the *Teſtimony in due time, whereunto God had ordained him a Preacher, and an Apoſtle, a Teacher of the Gentiles in faith and verity or truth.*

Yea,

Yea, and ſpeaking hereof, interpoſes for our greater aſſurance and confirmation therein, *that he ſpake the truth in Chriſt, and lyed not*, 1 Tim. 2, 4, 5, 6, 7. As alſo they ſay, *That Chriſt by the grace of God taſted Death for every one*, Heb. 2. 9. *That God would not that any man ſhould periſh, but that all ſhould come to Repentance*, 2 Pet. 3. 9. *That Chriſt is the propitiation for ours Sins* that have him for our Advocate, *and not for our only, but alſo for the whole Worlds*, Joh. 2. 1, 2. And that they ſee and teſtified, that *The Father ſent the Son, the Saviour of the World*, 1 Joh. 4. 14. See how many Scriptures (beſides innumerable other paſſages that depend hereon, and imply this the Foundation of what they aſſert) are made of no effect by theſe men: while their fear of, and worſhip toward God, and their Faith in, and love to him, ſpring not from Gods Teſtimony of his firſt love and grace toward them, but from ſome other apprehenſions of goodneſs in themſelves: for truly they are taught in effect, and believe accordingly, that they may not think, or cannot be aſſuredly confident of it upon any good ground, that Chriſt died for them, till they can with the *Phariſee* truſt in themſelves that they are righteous, and that God hath ſo diſtinguiſhed them in what they ſee in themſelves better then in many others, that they may ſay, *O God I thank thee that I am not as other men, but thou haſt diſtinguiſhed me from them: I am no Extortioner, Unjuſt, Adulterer, nor as this Publican.* Then, and not till then, may they be confident, that Chriſt died for them, and that there is good ground for them to look to, and hope in him, for his Salvation, and commit themſelves to him, to be led, guided, and ſaved by him: they that are not ſo regulated, may not touch at this; for theſe Profeſſors receive from their Teachers who are but men, *That Chriſt dyed only for the*

Elect.

Elect; for a certain number distinguished in the purpose of God from all others; who must all be saved and cannot miscarry. For no others did Christ shed one drop of his blood, and therefore they of necessity must perish: and therefore till men can by some means see some distinguishing love of God toward them, and so can in effect thank God for so distinguishing them from, and putting them in a better state then others; they cannot know that Christ dyed for them, or that they have any thing given them, in him, for which they may come to him, and which they may in coming receive from him. But what is it, Oh ye Professors, that makes you rather credit the sayings of these men, that teach you otherwise then, and contrary to the Scriptures, then the Scriptures which teach you otherwise then they? what is it, becaufe they are Learned? so were these *Scribes* learned in the Law and Scriptures, and Traditions of the Fathers. The very word Scribe (as we noted before) hath an intimation of Learning, and Letters; and they slighted Christs Disciples we find upon that account, that they knew not the Law; therein implying, that they did, or were thought to know it. Oh but they are the reformed zealous Ministers, and very worthy men that teach us so, men of exemplary lives, conscientious observers of Gods Ordinances, that have great Communion with God, and are great honourers of him. And so were the Scribes and Pharisees in the view and Opinion of their followers, and admirers; they had a very fair exemplary Righteousness in appearance, were strict, strait living men, great Fasters, Prayers, yea long Prayers, and diligent Preachers, that would compass Sea and Land to convert men to the *Jews* Religion, and make them Proselytes: they appeared beautiful to men, justified themselves and seemed Righteous and

blameless

blameleſs to them, but God knew their heart. And may not theſe whom thou ſo cryeſt up, and admireſt, and followeſt, be as far ſhort of true Piety in Gods ſight, for all they have ſuch an appearance among men? canſt thou know their hearts by their out-ſides? what though they draw nigh to God with their mouthes, pray earneſtly, zealouſly, and affectionatly, as if they ſaw him, and ſtood at his Elbow, as it were, and were his familiar friends? what though they give him high commendations, and ſpeak excellently, honourably of him, with their lips? what though they delight to approach to him, and daily ſeek him, *and ask of him the ordinances of Juſtice?* ſo did thoſe reproved by the Prophet, and by our Saviour, who were but yet Hipocrites, and their hearts removed far from him; for in their hearts they honoured him not, but made bold to diſpenſe with his Commandments, and let men looſe therefrom. And do not theſe men for all their high Careſſes of him, and fair Language given him, and brave flouriſhes of zeal and godlineſs, yet make bold to give him the Lye, and in their hearts diſclaim and reject his ſayings, and teach thee to do ſo too? for whoſe ſayings are all thoſe Scriptures before quoted? are they not Chriſts and Gods? ſpake not the Apoſtles the truth in Chriſt, and lyed not, when he ſaid, *God wills all to be ſaved, and Chriſt gave himſelf a ranſome for all?* and do not thoſe men that thou haſt thy fear toward God, and thy Faith taught thee by, give him the lye, and ſay its falſe doctrine to ſay, *That Chriſt dyed for all*, and that God would have all ſaved? The things which the Apoſtles wrote, are they not the Commandments of the Lord, even what he commanded them to Preach and Write? and do not theſe men ſhew as little heart-belief of, or credit, or honour to his Words or Sayings, and make as bold to

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caſt them by, and alter and change them, as the Scribes and Phariſees here did Gods Commandments? do they not equally prefer their own or other *Elders* ſayings, ſuch as *Reverena* Mr. *Perkins*, *Beza*, *Calvin*, or the like, before thoſe ſayings of the holy Ghoſt, as thoſe Scribes and Phariſees did? theſe ſayings and Traditions of their *Elders*, before Gods Commandments? make they not as bold with his ſayings to reject them, as erroneous and unſound, yea, and rather more then they did? who though they did exempt ſuch as had vowed their Eſtates, or part of them to the Temple from honouring and relieving their Parents, and bare them in hand that that command in that caſe did not bind them; yet they did not ſay it was none of Gods Commandment, or it was a wrong Commandment, not to be underſtood according to its expreſſion: but theſe men ſay, that to hold, *That Chriſt dyed for all, and every man, and that he is the propitiation for the Sins of any but the Elect*, is a falſe Doctrine, a dangerous poſition: and that the contrary is the right and true Orthodox Faith and Opinion; Condemning Gods Spirit and Servants, to juſtifie themſelves, and to honour their own wiſdom, reaſon, and conceptions, and others of the ſame way with them. What the Apoſtle ſaith, is the Teſtimony that he was ordained to be a Preacher and an Apoſtle of, and ſaid, *He ſpake the truth in Chriſt, and lyed not in.* They dare call a Lye and a falſe Doctrine, and its oppoſite and contradictory, they dare ſay is the Truth; and why then do ye pin your Faith upon them? what though they be *Elders*, *Seers*, *and Heads*, were not they ſo, that the Prophet *Iſaiah* ſpake of? and yet they to admiration *were drunk, but not with Wine; they ſtaggered, but not through ſtrong drink, and were ſo covered* in their underſtanding, as *that the Viſion of all*

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was to them a ſealed Book or Letter. And doth it not appear, *that the Viſion of all* (even what all the holy Prophets and Apoſtles ſaw and ſignified, and what gives light to all truths, and concerns all perſons) is ſo to theſe men, that they cannot tell how to digeſt it? they are ſo blind in it, that they ſee not how to make it conſiſt with other Scriptures, and therefore they look upon it as very dangerous. But ſuppoſe that theſe men were, and are indeed good men and holy men (for who am I to judge them? to their own *Maſter they ſtand or fall*) good men may have their miſtakes: but yet however they are men, and the holy Ghoſt faults thoſe that have their *fear towards God taught them by mens Precepts:* they are not better then an Angel from Heaven: *but if an Angel from Heaven come and bring another Doctrine or Goſpel beſide what Chriſt and his Apoſtles have delivered, we are not to believe it,* Gal. 1 8,9. Its the holy Teſtimony that we are to ſtick to, and not to holy men further then they ſpeak and bring that to us. *To the Law and to the Teſtimony, ſaith the holy Ghoſt.* Not to the *Sanhedrim*, the Elders, Prophets, Seers: ſurely then they are all faulty, who out of Reverence to the holineſs of men, wave, neglect, and reject the Teſtimony of the holy Scriptures, and of the holy Ghoſt therein: they are ſo far guilty of Idolatry, what ever they be, *Conformiſts* or *Non-conformiſts*, or by what name or Title ſoever called or diſtinguiſhed. If ye were ſure that thoſe men ye follow were holy and good men, as I will not gainſay, yet ought ye not to prefer them before the holy Ghoſt and his Pen-men; and have your fear of God taught you by their ſayings, precepts, or Traditions. We may ſee what befell a Prophet for believing another Prophet in competition with, and ſwerving from what God had declared to him and given him in charge, 1 *Kings* 13. 9

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18, 19, 20, 21, 22, 24. You may happily say, *Oh these men that we hear and follow in this perswasion, are no time servers, no Idolatrous and Superstitious Priests, they are sufferers for non-conformity*, &c. Yet so it may be said, that the old Prophet there, was a Prophet of the Lord, and no Idolatrous Person, even when the generality of the Nation turned from the Lord to Idolatry, and yet the other that relyed upon him lost his life by it. Oh but ye may say, *These men are learneder then you, and have more zeal, and better parts, and therefore we may better believe them then you.* I answer, *To the Law and to the Testimony*. I compare not my self with any men, nor oppose my self, or any party of men to them; as if I would have you hold your Faith rather of us then of them: but I oppose to them, the holy Ghost, and Christ, and his Servants, the Prophets and Apostles, whose words are to take place of these, and all mens Words. It's not to my words, or to any private opinion of my own, but to Gods Words that I call you. And I tell you, you are to have your fear towards God, and Faith in Christ taught you by them, and neither by one mans nor anothers that are not his, much less that deny and contradict his. Perhaps you will say, we may not believe the Letter, and words of the Scriptures in all places as they speak, for then we must believe *Transubstantiation*. To that I say, what words may we believe if not the Scriptures, seeing they are Gods? it was *Abrahams* commendation, *that he believed God, according to what was spoken*, Rom. 4. 17, 18. And our Saviour commends believing on him, as the Scripture hath said, *Joh.* 7. 38. Though yet I deny not, that we ought to compare Scripture with Scripture in like matters and cases: and so Sacramental speeches with other Sacramentals, and Fundamentals with Fundamentals;

mentals; and ſo *Tranſubſtantiation* will not follow from our believing expreſſions in fundamentals of Faith, (ſuch as are matters of the Fall and Sin, and the Redemption, and the Call of God, and the Doctrine of the Reſurrection and Judgment) according to their Letter; though I know no Scripture expreſſion that tells us, that the Bread is Tranſubſtantiated, if there was I would believe it. All agree, that the Scriptures are expreſs in Fundamentals, and what more Fundamental for our fear of God, and Faith in Chriſt, then to know, *that God ſo loved us as to ſend his Son to be our Saviour, and that Chriſt dyed for us and roſe again:* ſeeing his Croſs and Sufferings for us, and his Reſurrection and Glory are the foundation of all Piety and right Religion. So it muſt needs be from *Satan*, to puzzle men and make them to queſtion and doubt whether the things thereabout are clearly ſpoken, and to be believed according to what is ſpoken. But its not only in this caſe, but alſo about the poſſibility of Falling, when men have once believed that your Faith is taught you by mens ſayings. They tell you, *Its not poſſible that a man ſhould Fall from true grace*: and you believe them, and ſo you think your ſelves ſecure if you are perſwaded you do once believe; but this is but mens ſaying, to which the Apoſtle *Paul* ſaith quite contrary, when he ſaith expreſly of ſuch *Gallathians* as were juſtified by the Law, *Ye are fallen from Grace*, Gal. 5.4. but perhaps that was not true grace. *Search the Scriptures and believe them.* The Apoſtle ſaith to them in Chap. 1.6. That they were ſoon removed from him, that called them in the *grace of Chriſt*. Is not the grace of Chriſt true grace? who dare deny it? Is there any other grace then that, that is in, and of Chriſt Jeſus? did not the Apoſtle will *Timothy to* [illegible] *in the grace that is in Chriſt Jeſus?*

2 Tim.

2 Tim. 2. 1. And would he wish him to be strong in false grace? surely no. And they were called of God into that grace, and ran well in it too, for a time, so as to *know God*, yea rather, which is more, *to be known of him*, that is approved of him (as the same word signifies, 1 *Cor.* 8. 3.) So as that he own'd them for Sons, *and sent forth the Spirit of his Son into their hearts*: and yet to these he saith, so many of them as turned now to the Law to be justified by it, *were fallen from grace*, and so abolished from Christ, that he should profit them nothing, and that he was afraid of them, *Chap.* 4. 5, 6, 7, 8, 9, 11. He was afraid that he had bestowed labour in vain upon them. But surely, if by his bringing them instrumentally into Christ, he had brought them so into the grace of God, that they could never fall from it totally and finally; there would be some excellent fruit of his Ministration, and it would not be in vain; and so it must be if these mens sayings be right, they being such as were known of God, and he had sent his Spirit into their hearts: and then the Apostle either spake falsly, or else he was not of their minds; for if he were of these mens minds, asserting, that they were known of God, he could not fear, that his labour about them would be altogether in vain, for then no ground for such a fear; and to fear groundlesly could not fall into so wise a man, especially under the guidance of the holy Spirit, to fear contrary to his own judgment and principles (if his principles and judgment were the same with these mens) we cannot rationally suspect; and for him to say he fear'd that he did not, nor could consistently with his own Principles, would be for him to say falsly, yea, and that against his own knowledge and conscience; for if he did not fear it, he could not but know he did not fear it, even then when he said, *He feared it*:

and therefore its evident, he was not of theſe mens Principles, but judged the contrary, *viz.* *That men ſometimes known of God may poſſibly fall from his grace.* Did not the Angels ſo, and *Adam* ſo, and many of the Fathers in the *Wilderneſs*? even many of them for whom God did the ſame things, and ſaved out of *Ægypt* equally, and as marvellouſly as the reſt, and ſo that were then in his great grace and favour, yet fell ſo from it as to be over-thrown in the *Wilderneſs*, and deſtroyed? yea, and did not the Apoſtle himſelf warily take heed, that it might not ſo fall out with him? in 1 *Cor.* 9. 16, 27. with 10. 1, 4, 11. And doth not the holy Ghoſt aſſure us, *that if ye ſay to a Righteous man* (as he neither doth nor will to any not truly righteous) *thou ſhalt ſurely live*: yet, *if that man truſt to his own righteouſneſs, and commit iniquity, he ſhall ſurely dye*, Ezek. 33. 13. And doth not the Apoſtle ſay to the believing *Romans* that were in Chriſt, and were beloved of God, *That if they walked after the Fleſh they ſhould dye*, Rom. 8. 13. with 1. 7. And yet men ſay, *Once in Chriſt, and ever in Chriſt*; when as Chriſt himſelf ſaith, *Every branch in me that bringeth not forth fruit my Father taketh away*, Joh. 15. 1. And of the ſame ſtamp it is that they ſay, *Whom God loves once, he loves for ever*: thinking to prove it from *Joh.* 13. 1. which ſaith not ſo, nor to that purpoſe. Yea, if that was ſo, then he was the firſt hater of the Angels that fell, and of the *Iſraelites* that he deſtroyed in the *Wilderneſs*, and threatned to deſtroy, in caſe *of their forſaking him as the reſt of the Nations*, Deut. 8. 19. 2[illegible]. And then the holy Ghoſt ſpake not truly, in ſaying *I will love them no more*: implying, both that he once loved them, and that he would now ceaſe to love them *Hoſ.* 9. 15. Its better to believe our Saviour, that ſaith to his Diſciples, whom he loved ſo as his Father love[illegible]

oved him, *Continue ye in my love. If you keep my Commandments ye ſhall continue in my love, even as I have kept my Fathers Commandments and continue in his love,* Joh. 15. 9, 10. And the Apoſtle *Peter*, who having exhorted the believers who had obtained like precious Faith with the Apoſtles, *to add in their Faith vertue, in their vertue Knowledge, &c.* and to *give all diligence to make their Calling and Election firm*; adds, *for if ye do theſe things, ye ſhall never fall: but ſo as abundant entrance ſhall be adminiſtred to you into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. 1, 5, 10, 11. The believer following on after Chriſt ſhall be eſtabliſhed in him, as to be ſecured from falling.

But you will ſay, theſe are *Arminian* Points.

Anſw. So your Teachers tell you, and ſo you believe them: But did the holy Ghoſt receive his Sayings from *Arminius*? or did the Apoſtles and Prophets learn their Doctrines of him, who was but of yeſterday, and lived in *Holland* in King *James*'s time? Surely the Doctrines of the holy Scriptures were not dictated or written by *Arminius*. What the holy Ghoſt hath ſpoken, it is Blaſphemy to father upon any man, as if it came from him: and its a deſign of Satan to diſcredit the Scriptures Authority, and to remove mens hearts from God that they might not take heed to him. What *Arminius*, or *Calvin*, or *Juſtin*, or any man held and broached of their own, let that be called after their name, and let it be looked upon as their fallible thought and opinion; and let no man have his fear or worſhip of God taught by it: but what the holy Ghoſt by the holy Apoſtles and Prophets hath ſpoken and declared, and commanded to be made known, believed and obeyed, let not that be blaſphemed and called the doctrine of men. Nor let

it be waved or thought the worſe of becauſe *Arminius*, or any other, though worſe man, or Devil ſaith the ſame. Shall we not believe, that Jeſus is the holy one of God, becauſe the Devil ſaid ſo? or ſhall we therefore reject it, and call it the Devils Doctrine? And are not thoſe Scriptures that I have above recited, and many more Sayings of like import? what the holy Ghoſt hath ſpoken, let that be reverenced; and according thereto learn we to think of, fear, love, ſerve, and worſhip God; and we ſhall never be therefore faulted. And ſo my Brethren, looking off from the Rabbies and Doctors, let your eyes and hearts be to the holy Ghoſt; *and to day, while it is called to day, if you will hear his voice harden not your hearts*; by learning and depending on men, their gifts, parts and authorities; nor by calling his ſayings errours or the private Opinions of theſe, or thoſe perſons. And ſo if ye find the holy Ghoſt ſay, *That Chriſt dyed only for his Sheep, and for the Elect, and for none elſe*, then believe it. And if ye find that he ſaith, *None that are once in Chriſt can ever be cut off from him, or ſpued out of his mouth by him*, believe it. And ſo if he ſay, *Whomſoever God loves once he loves for ever*; but if he ſay the contrary, believe not thoſe ſayings whoſe-ſoever they be that he contradicteth. And ſo I pray believe, *That God ſo loved the World as to give his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have eternal Life.* And that *God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved.* And that, *He that believeth on him is not Condemned; but he that believeth not is condemned now* (or already) *becauſe he hath not believed on the name of the only begotten Son of God. And this is the Condemnation* (not that there was no light afforded, but) *that Light came*

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into the World, and men loved Darkneſs rather then Light becauſe their deeds were evil, Joh. 3. 16, 17, 18, 19. And ſo believe and receive it as a Divine truth, *That God ſent his Son the Saviour of the World,* 1 Joh. 4. 14. And that, *He dyed for all, and every man, and is the propitiation for the ſins of the whole World,* 2 Cor. 5. 14, 15. Heb. 2. 9. Joh. 2. 1, 2. And ſo that God would have all men be ſaved; and ſo thee, and thee, and every one to look to Chriſt and be ſaved by him. And yet ſay not then, if it be ſo, all ſhall be eternally ſaved, and have everlaſting Life; for all that Chriſt dyed for ſhall be ſo: for that's not Gods ſaying; and if thou believeſt it, thy fear is therein taught thee by the Precepts or Dictates of men; for that's but mens inference and reaſon, not Gods ſaying any where. Nay, his Spirit and Servants ſuppoſe and imply the contrary, while they tell us, *That ſome deny the Lord that bought them, and bring upon themſelves ſwift deſtruction,* 2 Pet. 2, 1. And warn us to take heed, *That we cauſe not the weak Brother to periſh for whom Chriſt dyed,* Rom. 14. 15. 1 Cor. 8. 11. For indeed Chriſt dyed not to ſet us at liberty from a future judgment; but that *they that live ſhould not live to themſelves, but to him that dyed for them, and roſe again*; and accordingly, *He that dyed for all, will be judge of all, and we muſt all appear before his Tribunal ſeat, &c.* And as when God brought *Iſrael* into *Canaan* that they might obſerve his Laws and keep his Statutes, *Pſal.* 105. 44, 45. Thoſe that anſwered not his end, he afterwards diverſly puniſhed, and for not doing what he expected, but the contrary; he afterward drave them out of the Land: even ſo Chriſt, that dyed for all, that they who live, ſhould live to him, will in the judgment, puniſh and condemn thoſe that anſwered not that end of his dying; which made the Apoſtles and all other ho-

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into the World, and men loved Darkneſs rather then Light becauſe their deeds were evil, Joh. 3. 16, 17, 18, 19. And ſo believe and receive it as a Divine truth, *That God ſent his Son the Saviour of the World,* 1 Joh. 4. 14. And that, *He dyed for all, and every man, and is the propitiation for the ſins of the whole World,* 2 Cor. 5. 14, 15. Heb. 2. 9. Joh. 2. 1, 2. And ſo that God would have all men be ſaved; and ſo thee, and thee, and every one to look to Chriſt and be ſaved by him. And yet ſay not then, if it be ſo, all ſhall be eternally ſaved, and have everlaſting Life; for all that Chriſt dyed for ſhall be ſo: for that's not Gods ſaying; and if thou believeſt it, thy fear is therein taught thee by the Precepts or Dictates of men; for that's but mens inference and reaſon, not Gods ſaying any where. Nay, his Spirit and Servants ſuppoſe and imply the contrary, while they tell us, *That ſome deny the Lord that bought them, and bring upon themſelves ſwift deſtruction,* 2 Pet. 2, 1. And warn us to take heed, *That we cauſe not the weak Brother to periſh for whom Chriſt dyed,* Rom. 14. 15. 1 Cor. 8. 11. For indeed Chriſt dyed not to ſet us at liberty from a future judgment; but that *they that live ſhould not live to themſelves, but to him that dyed for them, and roſe again*; and accordingly, *He that dyed for all, will be judge of all, and we muſt all appear before his Tribunal ſeat, &c.* And as when God brought *Iſrael* into *Canaan* that they might obſerve his Laws and keep his Statutes, *Pſal.* 105. 44, 45. Thoſe that anſwered not his end, he afterwards diverſly puniſhed, and for not doing what he expected, but the contrary; he afterward drave them out of the Land: even ſo Chriſt, that dyed for all, that they who live, ſhould live to him, will in the judgment, puniſh and condemn thoſe that anſwered not that end of his dying; which made the Apoſtles and all other ho-

ly men, though they knew very well, that Christ dyed for them, careful and diligent that they might be accepted of Christ, who having dyed for them, was thereby become their Lord, and would accordingly judge them, as they obeyed, or disobeyed him. Surely they are very blind, as these *Pharisees* were that see no better into the Scriptures, then to think or say, *That if Christ dyed for a man, then he must necessarily be saved and go to Heaven*; for they consider not that his Death ransomed them from the first judgment, that they should not perish in that, in which, all, one and other were condemned, *Rom.* 5. 18. But to obtain eternal Life, it is needful men be partakers of the Spirit and grace of Christ, so as to be Regenerate and born again; and to that purpose that they come to believe on him that dyed for them, and rose again; even as it was needful for the people saved out of *Egypt*, to follow him that saved them, and depend on, and obey him leading them through the *Wilderness*, before they could come into the Land of *Canaan*: and they that through the grace shewed them in that deliverance, trusted in and followed him faithfully, were brought into that Land: But those that afterward believed not on him that had so saved them, he notwithstanding, he had so saved them (yea, the rather because being so saved they trusted not in him, and obeyed him not) were destroyed by him: even such is the case here, to those that see what the Scriptures testifie, *Jude* 5. Christ having dyed for all, and obtained to himself, in the nature of man, Lordship over all, and having delivered them out from that state of thraldome, to the tyranny of Death and *Satan*, that else they must have been in; offers himself also to them, as their Saviour in, and by the Gospel, to lead, and bring them to life in obeying and following him; which unless men do

they cannot arrive at Heaven and Glory: but for their rejecting, and rebelling againſt him, and the light he gives them, they ſhall be deſtroyed by him. As for that which ſome dictate, that Chriſt purchaſed Faith and ſo Obedience for all he dyed for, *viz.* That God ſhall cauſe them effectually to believe, and obey him; it's a Scriptureleſs ſaying, and ſo to be looked upon, and ſlighted. But they that reject the Scripture-ſayings, dictate things of their own heads; for the eſtabliſhing whereof, they reject, or pervert the Scripture-ſayings. Mind therefore him that dyed for you, and is riſen again, as the only one, become our Lord and Saviour through his ſufferings; ſo as to liſten and look to him, receive, yield up to, and obey his Doctrine, to be ſaved, ſanctified, and be made happy by him. And when we have begun to do ſo, though in ſo doing, we meet with, and receive from him much ſpiritual helpfulneſs, the inlightning of our underſtandings, renewing of our minds, taſts of his goodneſs, peace of conſcience, hope of his glory, gifts for uſefulneſs to others, and the like; yet, let us not then reflect upon our ſelves, and liſtning to the ſayings of men, conceit, that now its impoſſible for us to periſh, becauſe we have believed, and have received juſtification and acquittance from our former ſins, and are made partakers of his favour and bleſſing, and are the ſubjects of Gods promiſe to keep us, and of Chriſts prayer and interceſſion for us: and therefore we need not fear that any ſin can hinder us of eternal happineſs, though it may occaſion ſome temporal judgment to us: and ſo give way to our ſelves to be proud, careleſs, ſlothful, and preſumptuous: for then we may prove Gods ſeverity againſt us; as the Apoſtle implies, *Rom.* 11. 22, 23, 24. True it is, that the promiſes of God, and Prayer of Chriſt do abundantly incourage the believer, that

with an honeſt and good heart receives the Word, and keeps, and doth it; (and who knowing his poſſibility of falling, fears to ſtart aſide from Chriſt, and from the grace that is in him for his preſervation; and ſo is careful to wait upon, and obey him) againſt all the malice and rage of men and Devils, and infirmities of the Fleſh, and ſins through violence of temptation; and they aſſure of mercy and pardon after falls and failings in their turning at his reproofs, afforded to them to that purpoſe; ſuch as was the caſe of *Peter* pray'd for by our Saviour; and ſo for the believers through the Apoſtles words. But for preſumptuous ſinning by men growing proud and conceited of their attainments and ſtandings, and ſo giving way to ſlothfulneſs, fleſhly luſts, and ſenſualities, and hardning their hearts through a miſ-guided confidence, that though they add drunkenneſs to thirſt, they ſhall have peace; or liſtning to, and drinking in corrupt Principles and deceitful Doctrines; there is neither promiſe of God, nor prayer of Chriſt to any ſuch purpoſe as to ſecure them from being given up of God; however they have formerly done, and run well, to fall into Deſtruction. And ſuch are the caſes wherein there is danger, and not in caſes meerly of temptation and infirmities of the Fleſh. *If we* (ſaith the Apoſtle, putting in himſelf among others) *ſin wilfully after the knowledge of the truth received, there remains no more Sacrifice for ſin* (and by conſequence, neither Prayer nor Promiſe to ſecure us from miſery) *but a certain fearful looking for of judgment and fiery Indignation which ſhall devoure the adverſaries*, Heb. 10. 26. It is the high-minded and ſlothful that are in the great danger, and that all that prove ſo were Hypocrites is no where aſſerted; but the contrary, as in the places before-cited, is evident. True it is too, that God

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promiſes by Chriſt to write the Law in the believers hearts, and put his fear in their minds ſo as they ſhall not depart from him: And God is faithful that hath promiſed, and performs his promiſe by Chriſt the Mediator of the New Teſtament, to whom in believing, the believers come to that purpoſe: but yet ſo as the Apoſtle thought it needful to warn ſuch to take heed *leſt an evil heart of unbelief ſhould be found in any of them to depart from him:* and *that they refuſed not him that ſpeaks from heaven in ſuch a way, and to ſuch purpoſes; that he might effect the accompliſhment of that new Covenant in them;* and ſaith, *If we turn away from the Mediatour of the new Teſtament that ſpeaks from Heaven, we ſhall leſs eſcape then they who turn'd away from him that ſpake on earth,* Heb. 1. 3, 7, 12, 13. with 12. 18, 24, 25. Let us therefore rather take heed of ſuch high thoughts and preſumptuous conceits that we cannot ſin our ſelves out of Gods favour: *but let him that ſtands take heed leſt he fall.* There is no temptation befalls Believers, but ſuch as is common to men (or ſuited to their nature and condition) and God is faithful to adminiſter grace according to Chriſts Prayer and his own promiſe confirmed by Oath, to inable to withſtand, and to give an iſſue that the believers may bear: and therefore in caſe of their not bearing and enduring temptation, its from no unfaithfulneſs in God or Chriſt; but from the ſinners own voluntary, unneceſſitated, arrogant, and preſumptuous neglect and willfulneſs; unto which, ſuch Principles as are before reproved, betray men in great meaſure: And therefore of ſuch pride, arrogancy, and wilful neglect and departures, let us take heed: and then no danger of miſcarrying, or failing of Gods grace to everlaſting happineſs. The heart that is, and abides honeſt and good, receives, and keeps the Word, and

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brings forth fruit with patience unto everlasting Life. But chiefly,

2. This point reflects upon, and reproves, and puts to rebuke those, who not only are themselves taught the fear of God by mens Precepts, but that also teach others so to do: As to such, our Saviour here properly applyes the Prophecy and reproof: As to such also, the Lord by the Prophet more directly uttered it. *The Prophets, Heads, or Rulers, and Seers, that were drunk, but not with Wine; that staggered, but not through strong drink: to whom the Vision of all was as a sealed book or letter*, Isa. 29. 9, 10, 11. These, these especially, are the persons faulty, as being not only injurious to Gods grace, and the good of their own souls, but to the Souls of others also; and so here we find exceeding faulty.

1. Not only the *Pope* and his Cardinals, Councils, Bishops, *&c.* who have corrupted the Church of God with their Traditions, Superstitions, Idolatries, Innovations and Inventions which they propose and impose with no less rigour; nay, with much more then they do the words and sayings of God; their own commands being urged and inforced, while Gods are omitted, expunged, and cast by: as in their leaving out the Second Commandment, and commanding, to make, and bow down to graven Images, contrary thereunto, taking away one half of the Communion or Supper of the Lord, contrary to Christs Institution; forbidding the Cup to, or with-holding it from all the Laity: and in many other things that they do no less openly make frustrate the Commandments of God in, then did the *Scribes and Pharisees*, though they pretend themselves to be the holy Church, led with an infallible Spirit, and make mention of the name of the Lord, and multiply their Prayers,

Prayers, Faſtings, and many like ſervices: Yea, ſo far are they from helping men forward in the faith and truth of God and Chriſt, and his good ways, that contrary to our Saviours command to ſearch the Scriptures, they take away the Scriptures from men, and cauſe them to have their fear and worſhip of God taught them wholly by their own dictates and ſayings; for the people know not what is Gods word, what not; but meerly by their telling and informing them; who keep back what of it they pleaſe, and permit it not to be read to, or by them; and they enjoyn them to believe errours and lies, inſtead of the Truth of God; as in their Doctrines of Tranſubſtantiation, Purgatory, Invocation of Saints, Indulgencies, Worſhipping of Images, and many the like: ſurely againſt theſe may well be applyed all the woes in the Scriptures againſt theſe Hypocrites the Scribes and Phariſees: But not only fall they under this ſharp reproof;

2. Nor only all ſuch other perſons in Authority and Power in any Church or State, in any place, as impoſe upon the people as matters and ways of their fearing and worſhiping of God, things unſound and evil, of their own deviling; and injoyning either in point of Sacraments or any Article of the Faith, or matter of ſervice, not allowing that Chriſtian Moderation and liberty of different practice in things wherein mens Conſciences are diſſatisfied, as the Scriptures would have to be allowed them; but compelling them with doubting Conſciences to ſubſcribe and conform to their impoſitions, though in matters confeſſedly needleſs, or as little eſſential to Chriſtianity and to mens acceptance with God, in caſe of diſſent & difference from them; as the Diſciples not waſhing their hands here before they eat their meat, for which theſe *Phariſees* were offended, though we find not that they were ſo highly

highly offended with Christ and them for such a different practice from, and omission of the Tradition of their *Elders* in it, as to proceed against them to an exclusion of them from their Synagogue or service for it, or from their liberty of Preaching; while yet they dispence with mens breaches of Gods Commandments that are as evidently his commands, as *Honour thy Father and thy Mother*; not being so zealous for them as for their own inventions and impositions. These do also fall under his reproof whoever and whatever they be; for the holy Ghost doth order and command, *That men should not judge or despise one another upon account of any different apprehensions or practises in doubtful matters and things*, not of the essence of Faith and moral Vertues or Righteousnes; extending his order to all, so far as it may be said, *Who art thou that judgest another mans servant, and that are diverse from that one man who dyed; rose and revived that he might be the Lord of* (or Lord it over) *the dead and living, before whose Judgment seat all must appear?* Rom. 14. 1, 4, 9, 10, 11, 12. But more especially are such faulty, if they impose things also evidently unsound and evil. Though not only these I say, but also,

3. All Dogmatizers, or imposers in Doctrine upon the Faith and practise of others, beside, or contrary to the Word of God, are here also greatly faulted: and especially such as have a form of zeal and godlines; and give their sayings, or the sayings of any *Elders* or Fore-fathers for the ground, foundation, or rule of mens fear toward, or worship of God, or practises in things otherwise commanded or ordered by him; whether they be *Quakers* so called, imposing any of their sayings or Traditions upon men, as the spring or rule of their fear toward God; as in case waving

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the Scriptures, they bid every man look to, and follow the Light in himself, which (as our Saviour implyes) *in some is meer darkness*, Mat. 6. 23. *For some put darkness for Light, and Light for Darkness*, Isa. 5. 20. Or waving that Blessed one, who dyed for them, and rose again, and is gone up to the right hand of God, they put instead of him the said Light, or some Spirit, or Power in every man; and give that the honour due to him, and corrupt men from the Doctrine of his Death, Resurrection, Ascention, and Coming again: Or whether *Baptists*, so called, that impose upon men to be Baptized, *That they be dipt or plunged into the water, as a thing commanded of God, and therefore necessary to Baptism*; whereas, neither Christ, nor his Apostles have any where given forth any such Commandment; the Word *Baptize*, being applyed to other ways of Application of the matter Baptized with, as is evident, *Act.* 1. 5. where it is said, *John Baptized with Water, but ye shall be Baptized with the holy Ghost not many days hence*: Where it would both be uncouth to read, *John* indeed dipt (or plunged) with water, *but ye shall be dipt, or plunged with the holy Ghost*: and also that action, *of Baptizing with the holy Ghost* was performed in its being powred out upon them, *Chap.* 2. 17, 33. As also they Dogmatize in injoyning the actual profession of Faith and Repentance to all to be Baptized, to the excluding Infants from the Church or Kingdom of God, without any command of Christ to that purpose: yea, and contrary as I take it, to his will implyed in *Mark* 10. 13, 16. *Math.* 28. 19, 20. Or the zealous Leaders of the People who are guilty of teaching for Doctrines their own, and other mens devices and sayings, and so of teaching men to fear God according to mens Precepts, and not according to Gods Word, in the ca-

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ſes and particulars in the former Uſe larglier reproved. They that lay by thoſe truths of God, *That God wills all to be ſaved, and to come to the acknowledgment of the Truth*; *That Chriſt dyed for all, and gave himſelf a ranſome for all, and taſted death for every one*; *and is the propitiation for the ſins of the whole World*: From which, as evidencing the love and good will of God toward all, they ſhould inſtruct them to know the great engagements that lye upon them, to fear him, that hath ſo teſtified his hatred of Sin; as not to remit it; but by, and upon account of the ſufferings and Death of his own only begotten Son: and yet, ſo as to hope in his mercy and goodneſs, *who hath ſo loved the World, as to give his only Son to be the Saviour of it*: and through his Death for all, to give us a way of approach again to himſelf, by him; and promiſes of acceptance and Bleſſing in coming ſo to him; and calls, counſels and encouragments, through his Sufferings and Mediation to return by that way to him; and for ſuch love, to love him again; and in that hope and love to liſten to, obey, and be ruled by him. And ſurely they who take away theſe great Arguments from men, are very injurious to them; or that do make it doubtful, whether they belong to this, or that, or what men. And ſo they do, and ſo they are that tell men, *That Chriſt dyed only for the Elect*; when as the Scriptures uſe no ſuch expreſſion: and then think to ſalve it with their *Cothurnus*, or *Pantoſle*, That *he dyed for all*, indeed *Sufficienter*, but not *Efficaciter*; for all ſufficiently, but for the *Elect* only effectually; whereas the Scripture hath no ſuch diſtinctions, nor makes no *only* for the *Elect*, upon any account; for indeed his Death was Effectual, as well as Sufficient with his Father, for buying all men, to be under the exerciſe of his gratious Lordſhip, ſo as he

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may Lord it over dead and living; ſo as they are all delivered from under the firſt Judgment, as to their being in their ſeveral times excluded thereby from liberty, to God, to ſeek after, and turn to, and hope in him: and his Death hath effectually obtained into Chriſt as Mediatour, all Power and Authority for ruling over all, calling to all, and giving life to them that obey his Call, as through his Death; alſo he affords in his Call ſufficient Grace to inable men to obey him, who yet obey him not; and effectual in all that obey him, to reconcile, and make them at one with God: But they, by tying up the love of God, and the grace of Chriſt to the *Elect* only, do put men upon ſeeking to know they are *Elect*; (that is in effect, that they ſhall certainly, and infallibly be ſaved eternally,) before they can know, or have ground to believe, *that Chriſt dyed for them*, or hath done, or prepared any thing for them conducing to their Salvation. And ſo they are taught the fear of God, not from the grace of God bringing Salvation to them, and teaching them; but that they might know, that there is any grace in the heart of God, and in Chriſt Jeſus for them, they are taught ways and methods of fearing God by mens ſayings, or preſcriptions. And how ſhall they have any good ground to know their *Election*, not firſt knowing Gods love to them? ſurely it muſt be by our loving him, (contrary to 1 *Joh.* 4. 10.) But ſeeing our love to him, proceeds from our diſcerning his love to us; as is implyed, 1 *Joh.* 4. 19. How can any man come to love God, that knows not whether Chriſt dyed for him; where they are told, That whoever were excluded his death there is no love tending to their life and Salvation expreſſed of God towards them? as in the caſe of the fallen Angels, whatever the Scriptures ſay of Gods *Election* or

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Reprobation of any, of Gods giving more ſpecial grace, or working in, and upon the hearts of men in Converſion, and for their perſeverance that are Converted; or concerning any other thing, they may be very well underſtood without offering violence to the expreſſions uſed about them in good conſiſtence with the Goſpel-ſayings of the grace of God in Chriſt, for, and towards all men; and ſo we are ready to yield to them, and deſire both more fully to underſtand, and heartily to believe and aſſert them. But through miſ-underſtanding of ſuch things to deny, contradict, preach againſt, or throw by, mince and bite in God's ſayings, in which he lays before men the very ground and foundation of their Repentance, Faith, Fear of, and Love to God, and to one another; and to urge upon men other ſayings, as righter then the Scripture expreſſions; ſuch as theſe, *That Chriſt dyed not for all men; that he dyed only for Believers, or only for the* Elect; *that all thoſe for whom Chriſt dyed ſhall be eternally ſaved; that for whom Chriſt dyed (and who believe in Chriſt) all their ſins, paſt, preſent, and to come, are ſo ſatisfied for, that they are of due debt to be diſcharged; that its the duty of ſinners as ſuch to believe on Chriſt, though they know not, and its uncertain whether Chriſt dyed for them*; and many the like,) to the hindring men from ſeeing the good ground and reaſon they have to believe on, and fear, and love God: as none can have with a queſtion, *Whether God gave Chriſt to be their Saviour? and whether Chriſt included, or excluded them his Death and Sufferings?*) and then lay down other Rules and ways for men to come to believe on, and fear God by; this is horrible miſcarriage, and worthy reproof and reprehenſion in all thoſe Teachers, be they never ſo zealous, or famous for their ſtrict living and Piety; for what is this, but

to teach men their fear of God by mens Precepts; or for Doctrines, mens sayings and injunctions, as those above cited be. What but Devices, Precepts, and Traditions of men are these, that a famous and eminent man of them proposes to frame them to believe on Christ, and so fear and Worship God, *viz.* 1. *That men must Repent, and believe the Gospel to be the Word of God, and to contain his will: and that Jesus Christ therein revealed, is the Power and Wisdome of God to Salvation.* 2. *That there is an inseperable connexion between Faith and Salvation.* 3. *That there must be a conviction by the Spirit, of the necessity of a Redeemer to their Souls in particular, whereby they become weary, heavy-laden, and burthened.* 4. *A serious, full Recumbency upon Christ in the Promise of the Gospel as an all-sufficient Saviour. And all this* (which marrs all) *before any one be called upon by the Gospel to inquire after God's purpose, or intention, concerning the particular Object of Christs Death: and after all this, and not before it lies upon the man, when a Believer, to assure his Soul of the good-will, and eternal love of God to him, to send his Son to dye for him in particular.* And to the like purpose are the Rules laid down by the rest of that perswasion, to lead men to fear and Worship God, and believe on Christ. Of which, we may too truly with sadness, say, as our Saviour saith of the *Pharisees*, That *they bind heavy burthens upon men, and make them weary, and heavy laden; and shut the Kingdom against men, and hinder them from coming to Christ, rather then help them.* For first, what kind of Repenting and believing the Gospel must that be, in which there is no inquiry into, or belief of, the gift, and death of Christ for a man? is not Repenting, a turning to God? and is there any way to turn to him, or motive to move to it, but

through a Mediatour between him and us? or can there be a believing the Gospel to be the Word of God and find therein, that it is testified, *that Christ dyed for all?* and yet no inquiry into, or belief of his dying in particular for him? and how shall a man be perswaded to a full Recumbency, and rest of the Soul upon one whom it knows not whether ever he was appointed to do, and so hath done any thing for it that may render him capable of saving him: or that there is any promise in the Gospel, that hath any respect to him: as there is none for any that Christ dyed not for. For as for that distinction of dying, and being a ransome for all Sufficiently, though not Effectually, where-with some think to salve the matter, the same Eminent man so explicates it, as to make it signifie a meer nothing as to the giving ground to any to rest upon Christ, by the help thereof. For saith the same Doctor, the meaning of it is, *That Christs Death was sufficient to have been made a price for all: but it was not a sufficient price and ransome for all; not because not sufficient, but because not a ransome:* namely, as he means, *for all.* And how different are those mens Preachings, that durst not tell men, *that Christ dyed for their sins* till they have faith of full relyance on Christ, from that of the Apostle, who tells us, *It was in the first place, or amongst the first things of the Gospel, as he Preached it, That Christ dyed for our sins according to the Scriptures,* 1 Cor. 15. 3, 4. And while upon so pitiful a distinction as that before mentioned of Sufficiently, but not Effectually, They deny, *Christ to have dyed for all,* because its not Effectual to the Eternal Salvation of all. Do they not therein do like, as if one should maintain, *That God Created not all men but only Israel: Or that all men shall not dye, but only the Wicked. Or all men shall not be raised again, but only*

only the Righteous. Becauſe they can juſtifie their Aſſertions by ſuch diſtinctions as theſe, *Viz.*, That *God indeed Created all men in* Adam, *but not in Chriſt Jeſus: that all ſhall dye the firſt Death, but not the ſecond, but only the wicked: and all ſhall be raiſed from the Grave; but none but the Righteous to eternal Life.* Though theſe diſtinctions be good and right; yet would that be thought good to maintain and broach ſuch Propoſitions, and deny the Scripture Aſſertions, and condemn thoſe that ſay with the Scriptures, *That God created all men by Jeſus Chriſt; and that all ſhall dye, and be raiſed again, as the troubters of the Churches for faulting men, for broaching ſuch Negative and limiting Doctrines!* Such is the caſe here, ſave that its ſomewhat worſe here, becauſe the diſtinctions deviſed to manage their negative Aſſertions are more uncouth and unſound, and not ſo evident and provable by Scripture as the other are: for indeed the ſufficiency they aſcribe to Chriſts dying as to all, is nothing at all to the moſt of them, according to the above mentioned explication of it: though according to truth, he dyed both Sufficiently, and Effectually for all; as to Gods releaſing all over unto Chriſt and his diſpoſe, and judgment, *Joh.* 5. 22. 23. And his giving us, even *all men Eternal Life in Chriſt,* 1 Joh. 5. 11. And his Death is not by it ſelf the Efficient, or Effectual cauſe of it ſelf to any mans having that Eternal Life, as to his injoyment of it, either without his Reſurrection, or alſo the Diſpenſation of his Spirit, and the Renovation of his Soul and mind thereby; which is done by a quite diſtinct work from his dying for men; though grounded thereupon. And how Hypocritical are theſe men found, who while they pretend ſuch zeal for God, and for his Goſpel and Scriptures, ſuch Piety and Godlineſs, while they

draw nigh to him with the mouth, and take delight to do so; and honour him with their lips, and plead and expostulate with him, as having great confidence, that he owns and accepts them, and they are his *Elected* and beloved ones, going boldly to him, and saying, God I thank thee, for it is of thy Electing, Distinguishing, and Discriminating Love, that I am not as others, no Extortioner, nor Adulterer, no Arminian, no Pelagian, no Papist, *&c.* I observe and keep thy commands, have these and these good things wrought in me; yet they make bold to give God the lye, and contradict his words and sayings, and call them *Arminian* Tenets to hold, *that Christ dyed for all men*; and that any that have believed on him, and attained any justifying saving grace from him, may possibly fall away; or that men may possibly fall from grace, when the holy Spirit hath positively asserted both the one and the other, 2 *Cor.*5.14,15. 1 *Tim.*2 6. *Gal.* 5. 4. What is this less, then the exempting men upon pretences of Piety and Vows from keeping some command of God? nay, rather is it not worse? seeing they did not fault, and alter the words of the Commandment, and say the contradictory thereto was the right, but only excused some men for being bound by it: whereas these fault and call by the Scripture sayings themselves, so as to hold Assertions just in their expressions to be erroneous and their contradictories for true doctrines; as they should dislike and reject mens sayings with the Scriptures, *That God made all Nations of men of one blood:* and say, *God made* Israel *only because he stiles himself the Creatour of* Israel *and their King.* Yet and inasmuch as Gods Love to man in, and through Christ, is the Foundation and ground of all the Religion towards him, that he requires of them, and

the perception of it, the way of it, or principle begetting and ſpringing it up, *Tit.* 3. 3, 4. for upon that account it is, and in the diſcovery thereof, that God calls men to repent, and believe, and hope, and truſt in him; and ſeek, and fear, and love him, and keep his Commandments: and ſets before them forgiveneſs, ſpirit, righteouſneſs, and life in ſo doing, to be found of them; there being no way for exerciſing any of thoſe religious acts towards him, but in, and by, and upon that account of Chriſt, as Mediatour: nor any acceptance of them, or propoſing, or giving any of thoſe bleſſings to them otherwiſe. Therefore the aſſerting and maintaining, *That Chriſt dyed not for all, but only for the Elect*; and for thoſe that unfeignedly, and perſeveringly believe, is the direct way to obſtruct mens believing, as believing is a Spiritual act begot in the Soul through the diſcovery of the name and grace of God in Chriſt, cloſing with, and truſting on him for life and happineſs; and ſo alſo of loving and living to God: unleſs, or until men can by ſome other means, and upon other grounds then the Goſpel, or glad-tidings of the grace of God towards us in Chriſt, believe, and do ſuch things as may evidence them (or by ſome other ſecret ways of knowing Gods hidden purpoſes, ſee themſelves to be) of the *Elect*; all which ways are unſcriptural and unwarrantable where the Scripture Doctrine is vouchſafed to men. And how great an obſtruction this is to men, let them that underſtand judge: and for men to grow by thoſe Scripture aſſertions of the love and good will of God towards the World, and all men, which contain the foundation of all commands, promiſes, and threatnings; and then to ſay, that the command of God making it mans duty to believe, and his threats againſt unbelief, and the all-ſufficiency in the

blood of Christ to save all believers, and his promises to save them that believe, are sufficient grounds and inducements to men to believe; when they are told, *none but the eternally Elect have any thing done by Christ, for them; and no other believing but what is in them, can avail them, that may otherwise in any sense or acts believe:* how like is it to the way of the false Prophets or Seers reproved by the Prophet *Esaias*, Who *throwing by the Rest that God directed them to, staggered to and fro in their Doctrine, and taught the People Precept, upon Precept; Precept upon Precept: Line upon Line; Line upon Line:* &c. *Isa.* 28. 12, 13. and neglecting Gods foundation, and scorning it as too low, ordinary, and common built upon refuges of lies? for so these casting by Gods foundation of Repentance, Faith, Hope, Obedience, and of all things; or rendring it doubtful to men, even that that is truly, as well as literally the Vision of all (that upon which all his dealings with man in mercies and chastisements, promises and threatnings, judgment of eternal Life and Death; Yea, and all his commands and counsels, ordinances, and means of grace stand, and are discovered to be reasonable and equitable:) they put other causes and grounds of faith and fear, and all things, even Gods Precepts and Promises to his Elect in substance, and threatnings to the Reprobate in effect: in which also, do they not too much walk in the way of the *Papists*? they indeed take away the reading of the Scripture from the common people, and cause the people to depend upon their Priests for their whole Religion. And these allow the People the reading of the Scriptures, but by perswading them of the Secret, and revealed Will of God: and that the Scripture is not to be believed, no, not in the great fundamental truths, in the sense the Words plainly import

import; they teach them; to depend upon them, and their interpretation (as theſe *Scribes* and *Phariſees* did the people then) to tell them, where they may believe its ſayings to be right; and where not: telling them, that its a dangerous errour in theſe points, to believe as the Scripture ſaith; that is, *That God loved the World, and ſent his Son into the World, that the World through him might be ſaved:* and that, that's to be underſtood only of the *Elect*, who are a party diſtinguiſhed from, and choſen out of the World: That its a dangerous Errour to believe, *That Chriſt dyed for all and every one*; witneſs the Dr. before hinted at, in his Treatiſe writ about, or againſt the extent of the Death of Chriſt; expreſly, as himſelf ſaith, in *Lib.* 3. *chap.* 3. to oppoſe, and perſwade people from a ſpreading perſwaſion, *That Chriſt dyed for all, and every man*, which are the very Scripture Doctrine and expreſſions; 2 *Cor.* 14. 15. 1 *Tim.* 2. 6. *Heb.* 2. 9. And yet, who like theſe men for Zeal, Devotion, pretence to Piety, communion with God, to be the Orthodox men, *&c?* as if they were of the cabinet Counſel of Heaven, the only Godly, and truly Orthodox Divines: ſo they juſtifie themſelves before men, and are applauded, and taken to be by men: but ſo were the *Scribes* and *Phariſees* too, in their generation: and theſe are every whit as guilty of making void Gods Word for their Traditions, Documents, and Sayings, if not more; preferring ſuch mens ſayings or miſtakes as were *Elders* of their party, before the ſayings of the holy Ghoſt; who, though they might be poſſibly and probably good men, (and yet poſſibly otherwiſe,) as alſo, might be ſome *Elders* of the *Jews*; yet as thoſe *Phariſees* were very faulty, in preferring their ſayings and miſtakes, before Gods ſayings and commands; ſo without controverſie are theſe zealous

Preachers, in preferring theſe mens ſayings, before Chriſts and his Apoſtles; and therefore, how ever nigh they draw to God with their mouth, and how ever much they honour him with their lips, and how ever zealous they are, yet they are not herein to be believed, cleaved to, and followed: but we are to take heed, and warn people of them; as our Saviour did warn the people of thoſe zealous ones in his days; ſeeing there is too much evident ground, and cauſe of applying theſe words of our Saviour to them alſo. Ye Hypocrites, that pretend ſo highly for God, and to be for *free grace*, and to be ſo excellent perſons; and yet make nothing of rejecting and condemning Gods words and ſayings, to make way for, and to eſtabliſh your own dictates and concluſions, inſtead of conforming all your concluſions to Gods ſayings. Well ſpake the Prophet *Eſaias* concerning you; ſaying, *This people draw nigh me with their mouth, and honour me with their lips, but their hearts are removed far from me* (they give no credit to me, nor regard me, or my words or Spirit, further then will ſtand with their wiſdom, thoughts, or deſignes) *but in vain they worſhip me, teaching for Doctrines mens Precepts*; even as verily mens Precepts, as if ſome ſhould maintain, *That believers only, ſhall be raiſed*; *or that the Wicked only ſhall dye, and others ſhould contend for thoſe ſayings*; *and condemn the contrary Poſitions for errours and faſhoods*; *deſtroying the Churches Peace and Unity*. And truly theſe men tread too much too in the ſteps of the *Phariſees*, in condemning Gods Words and Doctrines, and the Teachers thereof; as they did Chriſt himſelf the great Truth, and the great Teacher of it: for theſe condemn the Doctrine *of the Death of Chriſt for all men*, as a dangerous Doctrine, a Doctrine of looſeneſs; but now Sirs, did not the

Phariſees

Phariſees juſt thus with Chriſt himſelf? was not he in the repute of thoſe Zealous ones, a *friend of Publicans and Sinners*? what was the import of that, but that he countenanced, and occaſioned mens looſneſs? even ſo, ſay you of this Doctrine, which is his truth, and as cauſleſly in a manner, as they ſaid ſo of himſelf; for is there any thing in it tending to any ſuch purpoſe? is it not ſuch as altogether ſtrikes againſt it? for is there any thing ingageth more to holineſs, love to God, Faith in, and dependance upon him, *&c.* then the manifeſtation of his Love to us, and the great ingagement that puts upon us? nay, is there any thing ingageth thereto beſide, and without it? is there any thing will lay men open to juſter or greater judgment, then to ſin againſt ſo great love and mercy; and then to deny to ſerve, and live to him, who, to do us good, made himſelf a ſervant to the Law; and yielded up himſelf a ranſom and ſacrifice for us? I can ſcarce forbear to apply our Saviours words of, [*O Fools and blind, and ye blind guides*] to theſe men upon this account; for theſe men either underſtand not, or miſtake the ends, and intents of the Death of Chriſt, and ſo are ſtark blind in this myſtery: however, ſeeing, and underſtanding, they conceit themſelves, or are conceited to be or elſe which is worſe, they are malicious; for, was this the end and deſign of Chriſt, to ſet all thoſe for whom he dyed at liberty, from under Law and Obedience to God, and to himſelf; and to purchaſe for them a liberty, to be their own Lords and Maſters? or was it not, that they that live, ſhould live no longer to themſelves, but to him that dyed for them, and roſe again? they ſeem to imply the former, by charging it as a Doctrine of looſeneſs: and ſo by conſequence, that thoſe that Chriſt dyed for, ſhould be under no government,

nor

nor accountable for any thing done by them; and ſo there ſhould be nothing for them to do with the judgment to come, ſo as to need to have any eye to it; as if any neglect, or ſin they can do, might be of any danger or damage to them therein; for if Chriſt came to ſecure all thoſe he dyed for from puniſhment at that day, for any ſin committed by them; then indeed, they that know, or believe, *that he dyed for them*, may look upon themſelves, as lawleſs, and fear nothing from the future judgment; for that cannot then poſſibly harm or touch them: and then were not St. *Paul* and his brethren fools, that believing, That *Chriſt dyed for them:* ye, believing alſo, That *they ſhould all appear before the Judgment ſeat of Chriſt*, laboured, that whether preſent, or abſent, they might be accepted of him; and beat down the body, and brought it into ſubjection, leaſt having Preacht to others, they might be rejected in the Judgment themſelves? 2 *Cor.* 5. 9, 10. and 9. 27. If looſe living, for all Chriſts death for them, may hurt them in that Judgment; then have all need to take heed thereof, for all that ſuppoſition, *of Chriſts having dyed for them*: but indeed this charge is the reſult of their Scriptureleſs Traditions and ſayings; ſuch as, That *All* that Chriſt dyed for, for them he procured an abſolute releaſe of the puniſhment of all their ſins, paſt, preſent, and to come; ſo as that God is bound to ſurceaſe all actions, and moleſtations againſt them: and ſo that men coming in to believe, receive therein at once, the Pardon of all their ſins, paſt, preſent, and to come: which I am ſure are doctrines of looſeneſs, and licentiouſneſs; making it to be no way dangerous for them that believe, and know, *That Chriſt dyed for them*, (as *Paul* did *Gal.* 2. 20.) to run into, and commit any ſin; which *Paul* yet fairly ſignifies he durſt not do:

do: not only could not do, through a prevalency of love to Chriſt in him: but alſo durſt not do, as apprehending it; notwithſtanding that dangerous for him, as in the places above quoted. Are not theſe men blind through their owu conceits, and by following the Traditions of men, that ſpake and dictate ſo wildly, and contrary to Gods ſayings? Hath not God indeed (and juſtly) covered them ſo as, that that is *the Viſion of all*: even that that is the ground of all Piety and Religion; *as Chriſts giving himſelf the ranſom for all*; and ſo dying, riſing, and living again is) is become as a ſealed book or letter, which if one deliver to a Learned man, ſaying, *Read this I pray*; I pray tell me, *Whether God ſent his Son to be my Saviour*? And whether *Chriſt dyed for me, and is a Mediatour between God and me, that I may go to God by him, and hope in him, and have intercourſe with him upon his account*. He muſt according to their Principles anſwer; Oh Friend, that's a Secret, that's a ſealed Book or Letter, like that *in the hand of him that ſits upon the Throne*, Rev. 5. 1. It belongs to Gods ſecret Decrees, and none can tell thee that, except, or further then he can tell thee; that thou art one of thoſe that are ſo Predeſtinated as that thou muſt certainly be ſaved; for Chriſt dyed not really, and in good deed, and to purpoſe for any other; nay, though thou haſt Faith, and profeſs it, yet thou mayſt be but a Temporary, for ought I can tell; and then thou art none of the *Elect*, and then, *Chriſt dyed not for thee*; thou muſt take thy deſtiny: If *Chriſt dyed for thee*, his Death will follow thee into all Courts, and free thee from all thy Sins, and ſo thou needeſt not trouble thy ſelf what thou doſt: but if Chriſt dyed not for thee, thou muſt periſh as a Reprobate, and all indeavours after Salvation will be but in vain to thee:

but

but then carry this *Vision* to the unlearned, and say, Pray read it to me, and tell me, Whether *Christ dyed for me or not?* The Word saith, *He dyed for all?* What thinks thou of it? Oh no, saith the unlearned man of this Perswasion; *God forbid, that I should meddle with so high a Point; I am not Learned: Its a Point the great Doctors cannot agree about, and determine, I durst not meddle in it, nor can say any thing to it.* Is not this the true state of the matter? and though the Learned will be giving grounds to believe and to be Religious without this: is it not as the Prophet charges, and as we have shewed, a laying by the Foundation of all, and the Head of the Corner; and so God's *Rest*, as to any clear and Positive holding him forth, as through his Death and Sufferings become a Foundation, particularly, and directly for this, or that man, and a building on the Sand; making refuges of Lies, to be mens hiding places: as all are, even all Faith, Fear, Worship wherein Christ, and the Testimony of the Spirit, concerning him is laid by, and refused? well might the Prophet then cry out, *Stay your selves and wonder, cry ye out, and cry,* (as with a bitter Lamentation) to find the Prophets, the Heads, and the Seers thus in the dark, and out of the way in the main matter, and Vision of all true Piety; the misery and mischief whereof, we may further see, in considering what our Saviour adds here, in saying, *In vain they worship me, teaching for Doctrines, mens Traditions:* where our Saviour signifies, That the rejecting Gods Testimony, Word, and command, to have the fear of God taught by, and according to mens commandments; and the teaching men it so, renders all the worship men do to God, in that state vain; wherein our Saviour,

Observ. 8. *First implies, That the right Worshiping of*

of God is not a vain worſhip, or a vain thing, but brings forth good fruit and profit. And this is ſuitable to what the Holy Ghoſt ſaith alſo by this holy Prophet Iſaiah, 45. 19. I have not ſaid to the houſe of *Jacob,* ſeek ye me in vain, I the Lord ſpeak right things, I declare things that are. *Yea and the Lord reproving thoſe murmurings of the people, wherein they ſaid,* It is vain to ſerve God, and what profit is it, that we have kept his charge, ordinance, or obſervation. Mal. 3. 14. *implies alſo the truth hereof, while it rejects thoſe imputations as falſhoods, and here we ſhall ſpeak to two things,* viz.

1. Shew what is that right worſhiping him, that is not in vain, but profitable.

2. Shew what the profit of that worſhiping is.

Firſt, the worſhiping him, that is not in vain but profitable, is ſuch a worſhiping of him as our Lord Jeſus commends to us in Joh. 4. 23, 24. ſuch a worſhiping as the Father ſeeketh, and that is worſhiping God in ſpirit and in truth, for *God is a ſpirit, and they that worſhip him, muſt worſhip him in Spirit and Truth:* ſuch a worſhiping him as the Apoſtle alſo ſpeaks of in *Philip.* 3. 3. when he ſaith, *we are the Circumciſion (the perſons in Covenant with God) that worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh:* or as the Author of the Epiſtle to the Hebrews when he ſaith Heb. 12. 28. *let us have grace, whereby we may ſerve God acceptably with reverence and godly fear, for our God is a conſuming fire.* Now

1. To worſhip God in the Spirit may ſignifie either,

1. To worſhip or bow down to him, exalt and honour

honour him in our Spirit, ſo as not only to bow down and ſhew reverence to him in our body, and with bodily geſtures, as of Proſtration, bowing the body, kneeling to him, and the like; or giving him outward honour with our mouth and lips, the heart being removed far from him: and ſurely this is required of us; as appears by our Saviours faulting theſe hypocrites for the want thereof. The worſhiping in Spirit then is, when our Spirit or inward man bows it ſelf to him, and approaches and draws near to him, and reverenceth and honours him as an object truly worthy of all love eſteem and veneration, and not only the body and outward man, with the inward man or heart withdrawn from him. Or

2. It may be oppoſed to the letter or law of works and ceremonies given by *Moſes*; as the ſerving in the newneſs of the Spirit, is oppoſed to the ſerving in the oldneſs of the letter, *Rom.* 7. 6. where by ſerving in the oldneſs of the letter may be meant, the ſetting before us the letter or law that waxed old and was ready to vaniſh away, and the obſerving and walking after that in circumciſing, keeping the paſs over, ſacrificing, waſhing *&c.* yea and the endeavouring in the power, wiſdom and ſtrength of the fleſh and carnal man to obſerve and do the commandments of God in general, and there reſting, and then the ſerving in the newneſs of the Spirit, is to ſerve in the underſtanding, and belief of that new diſcovery of all things made in the Goſpel of Chriſt, as it diſcovers that old things are paſſed away; even all the old legal typical Covenant, and all things to be in Chriſt made new, he being the accompliſhment of them: and ſo alſo in that renewedneſs in the Spirit of the mind that is effected, through the knowledge and teaching of Chriſt, and

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in our hearing and learning of him as the truth is in him. *Epheſ.* 4. 20. 21., 23. *Rom.* 12. 2. ſo as with a new renewed Spirit and diſpoſition of Soul and heart, from the knowledge of Chriſt, and the grace of God in him, to approach to God, to hope in and love and depend upon him, and yeild up our ſelves to obey and ſerve him. Or alſo (as that from which both the former ſpring)

3. It may ſignifie in the holy Ghoſt, the Spirit of God, namely in his light, evidence, and divine power and vertue, adminiſtred of God by Chriſt unto us, in and through the Goſpel, opening our underſtanding, teaching our ſoules the truth as it is in Jeſus, renewing our minds, hearts and Spirits, inflaming our affections, and kindling up our deſires towards God, and keeping them up in a high eſteem of, credit giving to, and ſo in an every way heavenly and Spiritual frame towards God; ſo as to walk after, and be guided by the holy Spirit, in his word and doctrine in all our worſhip of him. And then,

2. To worſhip him in truth, is both,

1. To worſhip, bow down and ſubject our ſelves, in all things to God, in Chriſt, the truth, and fulfiling of all the promiſes of God, and the body of all the types and ſhadows of the law, ſuch as *Ieruſalem* was, wherein they were formerly appointed to worſhip, the Temple there built, and all the ſervices thereof, in receiving Chriſt, as the true Temple and habitation of the glory and fulneſs of God, the Altar and Sacrifice; the Lamb of God that takes away the ſin of the World: the true purgation for our ſins, the true light lightening every man coming into the World, the true bread of God, the Ark of the Teſtament, the mercy-ſeat or propitiatory,

the

the end of the law of righteouſneſs to every one that believeth, ſo as to have our hope, confidence and rejoycing in him, with a rejecting all things of the fleſh and its priviledges, as birth, parts, circumciſion, profeſſion of piety, zeal *&c.* as to the matter and ground of our hope and rejoycing.

2. To worſhip in the truth, in the teſtimony, or word of God, given forth to us by the Spirit in the Goſpel, ſo as in our Spirit and heart to adore, reverence and have high eſteem of it, and heartily cloſe with and believe it, and cleave to it and to God and Chriſt accordingly as he is repreſented to us in it, not caſting it by, and receiving mens ſayings though wiſe and religious before it, as the Scribes and Phariſees, and they that depend on them did, as well as (though not ſo groſly as) the Samaritans and other openly falſe worſhipers. And all this,

3. In truth and ſincerity of heart, ſo as the heart believe unto righteouſneſs, and be unfeigned and ſincere therein; and ſo in its approaches to, ſeeking after, honouring and glorifying of God and depending on him without guile or hypocriſie, not appearing to men pious, when the heart is not right or ſtedfaſt with God, nor doth in truth credit or believe him, bow down to, honour, reverence, love and cleave to him.

In a word, to worſhip God in Spirit and in truth, is in heeding and receiving his truth, even his word and teſtimony which is the truth, in a real belief and and credit giving to it, to receive and bow down to God in our Spirits, ſo as to reverence, love and depend on him and perform all acts of Religion and Service to him, in the direction and ſtrength given us by the Spirit, in our beholding and cloſeing with Chriſt Jeſus, the great body of truth held forth

forth to us, and manifesting God and his grace to us in the Gospel, the sum and substance of which is Christ and him crucifyed, whence the Gospel is called the preaching of the Cross, 1 *Cor.* 1. 22, 24. *or that Christ dyed for our sins,* according to the Scriptures, *and was buried and rose again the third day,* according to the Scriptures, 1 *Cor.* 15. 3, 4. or that one (even Christ) *dyed for all and rose again,* 2 *Cor.* 5. 14, 15. *for in this that Christ dyed for all and rose again,* r$_e$ceived and understood we may behold.

1. That all were dead, dead both at law, as condemned to dye; and also in our selves, as to any power to help or save our selves, or to do any duty pleasing to God. Who or whatever we be, whether high or low, rich or poor, whatever our birth, parts, gifts, attainments; yet we in our selves are dead, foolish, brutish, helpless, lost Creatures; and herein we are in part circumcised, and all fleshly rejoycing in our selves or others, or dependance on our selves or others (all being represented alike and without difference in this glass) cut off and so all confidence, or glorying in the flesh rejected, so as henceforth we know no man, after the flesh, to own, depend on, seek to and trust in him; yea though we had known Christ after the flesh, yet henceforth know we him so no more, but after the Spirit, as having dyed and rose again, he is by the Spirit glorifyed: and so we see in this belief further,

2. The great wisdom, love and grace of God, exercised and manifested toward us, together with his holiness, purity, and hatred of sin, in so punishing it in and upon his blessed Son: if he having our sins but imputed to, and charged upon him, dyed such a

death for them, what muſt have become of us, and what caſe were we in, had he not dyed for us? but Oh his admirable wiſdom, in finding out ſuch a way, to help ſuch dead and condemned Creatures: admirable power, that vanquiſhed the power of our enemies, and took all out of the way, that ſtood againſt us: admirable love, mercy and pitty to us, ſuch wretched, and helpleſs Creatures, to give his only begotten, through death, to be our ranſom, Sacrifice and Saviour: admirable truth and faithfulneſs in him, in ſo performing the promiſes, fore-made to the Fathers; rather putting his Son to death, to bring them about, then to fail to perform them. In all which we may behold that he is a God worthy to be beloved, admired and adored, glorifyed and praiſed by us in Heart Word and Work, and yet to be greatly Feared and Reverenced, leaſt we provoke his Wrath againſt us: and therefore, that its meet and requiſite, that we yield up our ſelves to him, a living Sacrifice; receiving his words and ſayings, ſo as to believe, and hope in him and practice according to their light and direction and as the holy Spirit breathing in them inables us. And ſeeing alſo

3. The great Love and Grace of and in Chriſt Jeſus; the grace of him in ſo abaſing himſelf, as to dye for all, and the great Grace and Vertue in him, in that he was the only one, found Able and Worthy to be the price of our Redemption, even the price of Redemption for all; whereas no man elſe no not the Beſt or Richeſt could give to God ſufficient Ranſom for any one man. *Pſal.* 49. 7, 8, 9. But he was ſo accepted of God, in what he did and Suffered, that he hath raiſed him again, and appointed him, in his raiſed State, to be our Sa-

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our, even Gods Salvation to the ends of the Earth his way and Medium for Saving us; to which purpose, having satisfyed for our Sins through his Death, he hath received of God, all Power and Authority in Heaven, and on the Earth, all fulness and plenteousness of Redemption, the Holy Ghost, with all Spiritual Grace and Blessing, to dispence to us, as the mediator of God and us, so as he is the great Prophet to instruct us, the great High Priest to intercede for us, and the great King to give Laws to us, take care of and protect us, and to be the Author of eternal Salvation to all that obey him, and the Judge of Quick and Dead, that hath power to punish and destroy for ever, all that rebel against him; for to such a life, Power and Dignity is he risen again, and this to endure for ever. Now seeing such excellencies and compleatness in him for us, and grace and love to us, we are in the sight and belief thereof led to betake our selves for all Grace and Blessing to him, and therein to rejoyce in and glorify him, and God in and through him our only Rabbi, Doctor, Shepherd, High Priest, Saviour, able, ready, faithful to do all things for and in us, and to perfect all that concerns us; and while we in all things attend to him, and receive his Law from his Mouth, and bow down to his Power and Scepter, we worship God acceptably, with Reverence and Godly Fear. Being in this view of Gods love in Christ, as *He hath dyed for all and is Risen again*, led also to see,

4. The good ground we have (as not to depend on any whatever, or adore their Power, Wisdome, Learning and Worth, all being here discovered to be in themselves dead, and that none of them dyed

for us, nor is our Ranſom or Redeemer, or he that is riſen to Rule over us, conduct and ſave us ſo, yet) not to envy any, for any of thoſe Fleſhly differences, in better Birth, Places, Parts, Honours, *&c.* nor to deſpiſe them becauſe Poor, Ignorant, Sinners, diſobedient, fooliſh Perſons; but knowing Chriſt dyed for them, and ſo, that there is Life in him, for them, as riſen again, and ſo ſomething to be ſet before them, that may do them good; to love them, pitty and pray for them, inſtruct them, and do for them, what we find in our hand and Power, to help and ſave them, having the examples of God and Chriſt, in their Pitty and Charity to us and all men, as well, as commands to excite us hereunto. And if any receive the Goſpel and Chriſt therein, ſo as to come into him, then we ſee here good ground, to own and love them, as choicely owned of God in Chriſt, and for his ſake, as partakers of the grace in him, and heirs of his Kingdom; and ſo to joyn with them, and walk in fellowſhip with them, as they walk in him, as our Brethren whoſe grace we alſo partake of, and they with ours, in what we receive. And ſo worſhiping God we keep his Commandments, the ſum of which is, love to God, and to our Neighbours.

What we have hitherto ſaid herein about the right worſhip, is ſpoken of it as it is to be exerciſed by ſeveral and particular perſons, in their particular conſiderations; but as for publick and external Worſhip, ſomthing more may be added, namely that it be ſuch, as in which we openly and avowedly call God our Father, and the Lord Jeſus our only Soveraign Lord and Maſter: As being ſuch in all its Parts and materials, as agreeth with, and is ſuitable to the Doctrine, which he hath delive-

ed to us by the holy Spirit, *Mat.* 23. 8. 9, 10. and hath its foundation in his authority, and authoritative commands, *Mat.* 28. 18, 19, 20 1 *Cor.* 14. 37. that there be nothing in our confeſſions and acknowledgments of God diſagreeing with his truth and true honour: nothing in our petitions and Supplications and thankſgivings, but what accordeth with his divine will and pleaſure made known to us: nothing obſerved and practiſed, as a part of onr ſervice to him, and way of his exhibition of his grace unto man, but what he hath ordained and appointed for us, ſo as we call no man our Maſter or Father therein. And as for the manner of our exerciſe and practiſe, that we perform all things herein, with ſuch inward faith, Fear, Humility, Zeal and Devotion, and with ſuch love and affections to God, and one another, as his grace and truth requireth of us, according to the meaſure of our receits thereof, and with ſuch outward demeanour of our ſelves as may be decent, and agreeable to the nature of the things that we are exerciſed in, and ſo as we may adminiſter no offence or ſtumble, ſo far as in us lies, unto any either worſhipping with us, or ſpectators of our worſhip; and ſo as may be without confuſion, ſubmitting our ſelves in things pertaining to Order, as to time, place, and other like circumſtances and conveniencies to thoſe that are over us, in the overſight of the Churches or their Aſſemblies. 1 *Cor.* 14. 33. 34, 40. who alſo are or ought to do or order nothing contrary either to any inſtruction or command of God or of the Lord Jeſus, or (which is alſo therein contained) *to the exerciſe of Charity, or to the edification of the Church or congregation in Faith and Unity.* 1 *Cor.* 14. 26. and 16. 14

and therefore ought they not to neglect the charitable conſideration of and condeſcention to ſuch as are weak, ſo as to judge their doubtful thoughts, or cauſe them beyond their light and liberty or perſwaſion to do or practiſe, *Rom.* 14. 1. 13, 14, 15, 19, 20. but as good Shepherds (ſuch as was *Jacob*, *Gen.* 33. 13, 14.) not drive their flock ſo, as by cauſing the weaker, to walk after the rate and abillity of the ſtronger, to overheat and ſpoil them, either by ſtraining beyond their inward ſtrength, or elſe by beating them for failing to keep pace with them; but rather agreeing in things weighty and eſſential to bear with and condeſcend to the weakneſſes of their brethren in diſputable, doubtful, or unneceſſary matters; the ſtrong bearing the infirmities of the weak, and not deſpiſing or exerciſing a Lord-like domination over them. *Rom.* 15. 1. 2, 3. 1 *Pet.* 5. 2, 3 *being imitators and followers of Chriſt in his condeſcention to, and laying down his Lordly power for us, ſo as to take upon himſelf the form of a ſervant to promote our happineſs*, *Philip.* 2. 3, 4, 5, 6. &c. and to receive one another as God for Chriſts ſake receives us, who beareth with and paſſeth by many weakneſſes and infirmities in us, and doth not reject us from communion with himſelf becauſe thereof, our hearts being right with him in the main, and we not walking after the fleſh but after the Spirit; though in many things we may apprehend, and act otherwiſe than ſuits with, and comes unto the perfection of his holineſs, *Rom.* 15. 6, 7. and 8. 1. And ſurely ſuch an endeavouring to *keep the unity of the Spirit in the bond of Peace*, in our joynt walking and worſhipping him: as in which being lowly minded and meek, and not high, haſty and imperious over one another, we ſuffer and for-

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bear one another in love, where we have not attained to the ſame clearneſs of light, and meaſure of inward liberty, ſo as to be exactly of the ſame mind in all things, waiting till God reveal the ſame to us; and not a conſtraining all to a like apprehenſion and acting in all things above their liberty, where people humbly and peaceably endeavour after the truth, and the true and uniform worſhip of God, is doubtleſs a matter well pleaſing unto God, and renders our joynt worſhip more right and acceptable. *Epheſ.* 4. 1, 2. *Philip.* 3. 15, 16. and that practiſe wherein men impoſe confeſſedly unneceſſary orders, and injoyn the uniform obſervation of them ſo as they thereby occaſion griefs and ſeperations and diviſions: And for preventing and puniſhing thereof, perſecute, beat, and diverſe wayes diſturb their non-conſenting or conforming brethren: Yea and yet continue ſuch impoſitions and inforce them, though they ſee the inexpediency and unedifyableneſs of them) cannot but be diſpleaſing to God and our Lord Jeſus: Who contrary to ſuch practiſes, counſels and commands to caſt up and prepare the way, and take up the ſtumbling block out of the way of his people. *Iſa.* 57. 14. but they that ſo cauſe diviſions and ſchiſmes contrary to the Apoſtles doctrine, ſerve not the Lord Jeſus but their own bellies, their own pride, ambition and carnal intereſts. *Rom.* 16. 17. Oh that men would hearken to God, and be ruled by principles of reaſon and charity herein! how might it tend to reconcile and heal the breaches in the Church of God, and make the worſhip of God more pure, peaceable, and powerful and convincing in and unto the world, to the great edification and furtherance of the Church and glory of God! better it were doubtleſs that all thoſe inventions and impoſiti-

ons of men in the Church of *Rome* that cauſe offence, or any impoſed Ceremonies & unneceſſary preſcriptions in other Churches that occaſion diviſion, were caſt to the Batts and to the Moles, and be thrown out as unprofitable Matters, than that the Church ſhould be ſo divided and broken in pieces by them, as they are, to the prejudice of Chriſtian Religion, and the ſtrengthning of other falſe Religions, and introducing of Irreligion and Atheiſm into the World, to the damnation of multitudes. But that conſideration pertains rather to the next point, that which remains here is to ſhew that the true right and Spiritual worſhip of God is of another ſtrain, *viz.* Such as is profitable, and not in vain. And that,

2. Such worſhip is not in vain is evident, in that,

1. Firſt, they that worſhip, are ſuch worſhipers as God ſeeks for; and therefore finding them, he hath his deſire in them, and his heart is ſatisfied in the good fruit of the travail of Chriſts Soul, For that men might know, believe on and worſhip God, therefore he gave his only begotton Son to Death, and by his Son glorifyed, hath given his Spirit; and by his Spirit; his Truth, to, and by his Servants the Apoſtles and Prophets, that they making known God in Chriſt, men might be thus affected towards him, and ſo worſhip him. Therefore alſo,

2. Secondly, they are acceptable to him, in and through Chriſt, they are ſuch as are pleaſing in his ſight; for theſe knowing their own infirmity, Miſery and Death, and ſeeing his Greatneſs, Purity, Holineſs, hatred of Sin, teſtifyed on the Croſs of Chriſt, and in his threatnings of thoſe, that will yet go on in their Treſpaſſes; and yet his great Mercy, Pitty, Love and Goodneſs to them, with his

Power

Power Wiſdom and Faithfulneſs, to ſave and help; according to his fore-promiſes; they both fear to offend him, and alſo truſt in him and his mercy. *And the eyes of the Lord is upon, and his pleaſure and delight is in thoſe that fear him, and in thoſe that hope in his mercy. Pſal.* 33. 18, 19. and 147. 11. To own, approve, take eare of, protect, and provide for them, aud to do them good.

3. Thirdly, they have communion and fellowſhip with God, through Chriſt by his Spirit; for herein is and ſtands communion with God, that he giving his Truth by his Spirit, in his Word and Teſtimony to us, and we recieving and entertaining that in our hearts, we entertain believe and credit the Holy Ghoſt, whoſe Teſtimony and Truth it is, and entertaining him, he will furniſh us, with his ſhining Light, Power, Strength and Operation, and ſo God is with us; for the holy Ghoſt is God, and God is in his Spirit, and ſo we have the communion of the holy Ghoſt, in the directions, comforts and conſolations that he gives us in and by his word; and then he teſtifying in all this word of, or concerning Chriſt, as the only Ranſom, Sacrifice, Saviour, he in whom is all the fulneſs of God, leads and ſtrengthens us, to believe and rely on, and rejoyce in him, knowing alſo, by his teſtimony, that he accepts and owns us, and makes ſpecial Interceſſion, as our Advocate, for thoſe that believe on him: yea and in as much, as in Chriſt the holy Spirit ſhews us the Father, and by Chriſt leads us, to him, we are helped to ſee, Know, Honour, and believe on him alſo; and he being ſo Honoured by us, Reſpects us again, and accepts of us, and gives us free liberty to behold, Fear, Worſhip, delight in, lean on him, and

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on his promiſes and Power, through Jeſus Chriſt. Whence

4. *This Godlineſs, or right Worſhiping of God, becomes profitable in and unto all things,* 1 *Tim.* 4. 8. and that.

1. To our ſelves, as to all our undertakings in the World: for ſeeing we have communion with God therein, he will derive to us, from himſelfe by his Spirit through Chriſt, and by Chriſt in his Government and ordering the affairs of the World, what is needful for us, to our aſſiſtance and helpfulneſs therein, and for directing keeping and bleſſing of us; and ſo; in all conditions, as when we are well, and in Proſperity, in minding God and his Teſtimony, and crediting it, he will inſtruct us, to lowlymindedneſs, becauſe thereby, we ſhall be helped to conſider, *that we are dead, and all our life is hid with Chriſt, in God*; and all theſe things we enjoy, are vain and momentany, and in the hand of that *great Lord that dyed for us, and roſe again*; to give to us, or take from us, as he pleaſes: ſo as that our happineſs ſtands not in them, but in his favour, which is to be had and continued only, in truſting to, and obeying him and his Commandments. And ſo we ſhall be preſerved, from high-mindedneſs, Pride and carnal confidence, that might betray us to Miſery, yea and from covetouſneſs and prodigal abuſes of his mercies and creature comforts, while in his teſtimony heeded; and in beholding and having to do with God according thereunto, we learn and mind, that he in Chriſt is our Soveragin Lord, that both having ſo loved us, takes care of us; and will not fail, in our obeying him, to adminiſter to us, all things good and needful for us: yea and hath prepared for us, far better things

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then theſe, which our coveting after, and abuſe of theſe, may deprive us of and alſo that he is our Judge; and as he requires obedience of us, in the imployment of his Benefits: So he will Judge us too, if we abuſe them to pride, prodigallity or wantoneſs; or through covetouſneſs deny to ſerve him, with them as he requireth of us. And it is profitable too, 2. In caſe of want, affliction and trouble: while we being minded of, and beholding his gratiouſneſs. teſtifyed toward us, and having to do with him, ſhall be helped to take all things well and patiently, out of his hands; as knowing its he, that gives and takes; and its but meet, that we recieve evil thing out of his hands, who hath done for us, and given to us, ſo many good things; eſpecially ſeeing he alſo orders thoſe evil things, in love and faithfulneſs for our good; as alſo while in looking to, and calling and depending on him, we obtain, and recieve from him, Support and Supplies as he ſees good and needful in due times.

2. Its profitable too, in all our calling and imployments, for Wiſdom is profitable to direct, and Gods bleſſing profitable to Succeed us in them, both which are to be obtained, in the right worſhiping of him. and

3. Its profitable in Life and Death. In Life to direct us, and procure Gods aſſiſtance and bleſſing, that we may live well and comfortable therein. And in Death to give us ſtrength and confidence, to paſs ſafely and quietly there through; and fill us with hopes of better injoyments, to be there through paſſed unto by us; while we behold Death, aboliſhed by Chriſt for us; and Life of Immortality brought to light to us. yea

4. Profi-

4. Profitable its to us, as therein having fellowſhip and favour with God and his Spirit, in entertaining his teſtimony, and the grace therein, and according thereto derived to us, he works all our works in and for us, and perfects all that concerns us, inlightens our underſtandings, quiets our hearts and conſciences, renews our minds, quickens our hope towards God, and our love to God and Chriſt, and one another, and ſo rectifies our affections, ſubdues our paſſions and corruptions, frames our wills to a conformity to his, and infuſes Wiſdom and Strength into our ſouls, to walk and direct us in and unto all our wayes and walkings, and what he orders to us therein, ſo as to walk with and pleaſe him, and ſo he ſanctifies us wholly and throughout, and makes the heart good, fits us to bring forth works meet for Repentance, even the fruits of righteouſneſs, that are by Jeſus Chriſt; and fills us, as he ſees us fit for them, with his Heavenly conſolations, in the taſts of his graciouſneſs, and hopes of his Salvation, and glory to be enjoyed by and revealed upon us.

2. To others alſo is this right Worſhip profitable; its that by which; and in which we may be of great uſe, and advantage to them, both while through the knowledge of God and Chriſt, and acquaintance with him in his teſtimony, we are framed to his mind, and filled with Love and Charity to all; our high thoughts of our ſelves with Pride, arrogance, and diſdain of others, being purged out of us, through the ſight of our own vileneſs in our ſelves, and that its all of grace, in and through the death of Chriſt, that God hath offered to us, and we have recieved; and Charity will apt us to every good work towards men, and lead us to do them

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all good offices, ſo as to the fulfiling of the Law, to obey the Magiſtrates, to ſpeak evil of no man, to be no Brawlers, but to be gentle, ſhewing all meekneſs towards all men, to pray for them, and ſpeak to them for their good, knowing alſo that God is good to all, and would not to have men to periſh, but that all ſhould come to repentance; and alſo being furniſhed thereby, and therein with good matter, to hold forth to all men, even the word of Life, which is fit and proper to do them good; therewith we may profit them, eſpecially while exerciſing our ſelves unto Godlineſs, we alſo walk as becomes the ſaid Word and Goſpel; glorifying God in word or converſation, we ſhall alſo provoke them, to ſeek after God, and to glorifie him, with us, in the day of their Viſitation, having good and ſound Doctrine to hold forth to them, even the Doctrine according to Godlineſs or right Worſhip, we may thereby ſhew, and make manifeſt to all men, the good ground they have to repent and turn to God, and to obey, and ſubmit themſelves to him, and love him, and hope in him, as one that hath done great things for them, and prepared of his goodneſs all things for them, that may conduce to their happineſs in Chriſt Jeſus; which alſo in obeying him, he will confer upon them. Having Gods teſtimony in our hearts, we may ſhew forth his Salvation from day to day, and declare his glory among the Heathen, his wonders among all People; and from the ſame principles, *Pray with Supplications, Interceſſions, and thanksgivings for all men.* 1 Tim. 1. 4. 5, 6. *And alſo exhort, reprove and rebuke, with all long ſuffering and Doctrine.* *Tit.* 2. 11. 12, 15. 1 *Tim.* 4. 2, 3. We may exhort and provoke all to repentanc

pentance towards God, and faith towards our Lord Jesus Christ, and to all good works meet for the same. We may reprove all unbelief and disobedience, incourage to all Piety and Goodness, against all Fearfulness and Discouragments. We may comfort the Afflicted and Miserable, confirm the Wavering, strengthen and support the Weak, yea and setting forth the Judgments of God and its Righteousness, against all unbelief, disobedience and wilful stubbornness, we may warn thereof; for all which the belief of the Testimony of God, concerning Christs Death for all, and his Resurrection and glory, *&c.* affords a good and a sure foundation, which if rejected and made void; men have no Wisdom in them, to profit themselves or others; but build both themselves and them, besides the sure foundation, making lyes their refuge, and under falshood to cover themselves. But that Godliness, or the right worship of God, will be of such profit both to themselves and others, we may confidently know and expect, because

5. It hath the promise of God annexed to it. The promises it hath both

1. Of the life that is. Such as of Gods taking care of us, and providing for, and supplying us, as he sees good, both with grace and spirit. *Prov.* 1. 23. *Isa.* 44. 34 By which Spirit he makes known his words and works all his works in those that turn at his reproofs; and yield unto him the obedience of Faith, so as to lead and bring them to life and happiness; as also with all necessaries of this life. *Seek ye first the Kingdom of God and his righteousness, and all these things (namely of which my Heavenly Father knoweth ye have need)*

shall

ſhall be added to you. *Math.* 6. 33. Yea not only for proviſion, but for protection alſo, both from the evil of Satans temptations, ſo as they ſhall not harm us, nor be ſo above meaſure or ſtrength as to neceſſitate our Sin and Miſery. *Surely he ſhall deliver thee out of ſnare of the fowler,* *Pſal.* 91. 3. *God is faithful who will not ſuffer you to be tempted above what ye are able; but will with the temptation give an Iſſue that ye may be able to bear,* 1 *Cor.* 15.13. And from the evil of all other troubles, from either his own hand more immediately, or from the hands of men. *Becauſe thou haſt made the Lord thy refuge, the moſt high thy habitation; there ſhall no evil befal thee, nor any Plague come nigh thy dwelling,* *Pſal.* 91. 9, 15. He will be with thee in ſix troubles, and in ſeven he will deliver thee; when we paſs through the Waters, he promiſes to be with us, and when we paſs through the fire, even all diverſities of troubles, yea and to deliver us out of, and do us good by them. *Iſa.* 42. 2, 3. *Pſal.* 66. 12. and ſo 50. 14, 15. and 91. 14, 15, 16. and alſo.

2. Of the life to come, this godlineſs or right worſhip hath the promiſe, 1 *Tim.* 4. 8. Even of a bleſſed and joyful reſurrection, wherein *our bodies ſhall be made like unto Chriſt glorious body*; and the Soul ſhall be made perfect in knowledge, and in the enjoyment of God and Glory, be poſſeſſed of an everlaſting Kingdom and of eternal Life, *fulneſs of joy in Gods preſence, having the preſence of Chriſt with us for ever, and Rivers of pleaſures for evermore,* *Philip.* 3. 21. 1 *Cor.* 13. 9, 10, 11. 1 *Joh.* 3. 2. *Mat.* 25. 34. 46. *Pſal.* 16. 11. 1 *Theſ.* 4. 16, 17. So as it may well be ſaid *Godlineſs with its own ſufficiency (or with content) is great gain.* 1 *Tim.* 6.6. Here then we have both *Uſe*

Use. 1. A right description of true Godliness and the right profitable worship of God, *viz.* that it is such as in which we are taught to fear God by his precepts, *the Testimonies that he hath commanded and founded for ever, which are all righteous and very faithful. Psal.* 119. 138. So as from his sayings recieved in the heart, we have our hearts framed to such apprehensions of, and affections towards him, and reverent awe of his Majesty, as they and the holy Spirit by them lead unto; and such judgment of our selves and all others, as they administer and lead us to have; and so it is to have an inward awful love of and confidence in God, leading us to keep his Commandments, and not to throw them by, when they please us not, and are not for our turns, or we cannot by our reason fathom them, nor to give his glory to others, or usurp it our selves; but contenting our selves with that promise and provision and portion, which is from him only, and giving all their dues, and not whats due to him, in all things from our hearts to be obedient to him. And this is that for which the Gospel is preached in all nations, namely, *to produce the Obedience of Faith*; not a blind *obedience* to mens sayings and precepts and principles; nor an *obedience* of Science and Reason by its Wisdom comprehending, but that, that stands in believing Gods Word and Doctrine; and obeying as it requires, moves, and strengthens us, *Rom.* 1. 5. and 16. 26.

2. A powerful Motive and Argument to provoke and quicken us to the exercise of our selves to Godliness, or the right worshiping of God, (as the *Greek* word Ευσέβεια translated *godliness* signifies) *even to the Worshiping him in Spirit and Truth*, as before described,

cribed; we are apt naturally to be wrought upon
y Arguments taken from hope and fear; hopes of
ain and profit; and fear of the loſs thereof, or of
hat's contrary thereto. Now here we have the
reateſt profit and advantage that can be ſet before
s, even God himſelf, and his favour; and whatever
hey may produce: yea, both profit to our ſelves and
thers. Oh let us then acquaint our ſelves with God,
nd exerciſe our ſelves to this right Worſhip of him,
hat ſo we may be at peace; and theſe great good
hings may come unto us. And if we would be
odly, begin with God, even with his good Spirit;
nd go on, and end in the ſame: now the holy Spi-
it is to be cloſed with in his Teſtimony of Chriſt;
nd in him of all things: and ſo he will lead us to
egin, go on, and abide in Chriſt. *The* Alpha *and the*
Omega: *the firſt and the laſt, the beginning and the*
nd. Therefore let us hear what the Spirit ſaith to
he Churches: *Hear, and our Souls ſhall live; and he*
ill make with us an everlaſting Covenant, even the
ure mercies of David, *Iſa.*55.3,4. Set we our hearts
ien to all the words that the Lord ſpeaks, and makes
nown to us, *For it is not a vain thing, for it is our*
fe, Deut. 32.46,47. Yea, the Commandment that
od hath given to Chriſt, and he in the Goſpel hath
ade known to us, is Everlaſting Life, *Joh.*12.49,50.
h let us then attend thereunto, and receive it into our
arts, ſo as firmly to believe it. Mind how he him-
lf by his holy Spirit calls us thereunto; ſaying,
ere ye Children the inſtruction of a Father, and at-
nd to know underſtanding. For I give you good
octrine: forſake ye not my Law. Let thine heart
tain (which firſt implies the receit of them) *my words,*
ep my Commandments and live. Get wiſdome, get
derſtanding, forget it not, neither decline from the

words of my mouth. And again, *Hear O my Son and receive my ſayings* (not mens, nor always what they ſuggeſt as their meanings) *and the years of thy life ſhall be many. I have taught thee in the way of Wiſdom: I have led thee in right paths. Take faſt hold of inſtruction; let it not go: keep it, for it is thy life.* And again, *My Son, attend to my words, and encline thine ears to my ſayings* (not others, but Gods by his Spirit.) *For the Teſtimonies of the Lord are ſure, making wiſe the ſimple,* Pſal. 19. 7. And therefore, *Let not them depart from thine eyes; keep them in the midſt of thy heart; for they are Life to all that find them, and health to all their Fleſh,* Prov. 4. 1, 2, 4, 5, 10, 13, 20, 21, 22. Surely the hearty belief of Gods ſaying, is the way of the entrance of the Spiritual and Divine Life; and the way of retaining it too, when entred; for there-through the Spirit of God, which is the Spirit of Life, is received with his Light, and heavenly vertue, to work our works in us, and perfect what concerns us; as on the contrary, in liſtning to, and believing lies, we cloſe with, and let in the falſe Spirit: thence both the works of holy men are in Scripture aſcribed to Faith; even all their acceptable ſervice and obedience to God: and their living and being upheld in all their ſoreſt Tryals and Temptations: and without Faith its ſaid, even without the belief of God in his Teſtimony, *It is impoſſible to pleaſe God,* Heb. 11. 6. And alſo, thence we have ſo high commendations of Gods Law and Teſtimony; in diſtinction from, and oppoſition to all our own reaſonings, thoughts, and imaginations; and to the thoughts or ſayings of other men, however wiſe, prudent, learned or religious, otherwiſe they be. As in *Pſal.* 19. 7, 8. & 119. 72, 77, 104, 105, 110, 113, *&c.* And thence alſo, the Study and Medita-

tio

tion thereof are commended to us, and the man pronounced *Blessed, who exercises and delights himself therein day and night*, Psal. 1. 1, 2, 3. *And they who hear and keep it*, Luk. 11. 28. As also, thence the discommendations of the wisdome of man, or of the World and Flesh, and of mens thoughts, though wise and prudent Scribes, Disputers, *&c.* 1 *Cor.* 1. 18, 19, 20. & 3. 18, 19, 20. Job 11. 12. Psal. 33. 10. & 44. 11. Yea, thence the Lord saith, by the Prophet *Jeremiah*; *How say ye we are wise, and the Law of the Lord is with us? Lo, certainly in vain hath he made it, the pen of the Scribe is in vain.* (as signifying, that its to no purpose, that men have the Law of the Lord with them, while they render it as a vain thing, in not minding, and believing what is written) Or else, as reproving their wise *Scribes* in their learned discourses; in which, Gods words were neglected, *The false Pen of the* Scribes *worketh for falshood*: as the Margin hath it, *The wise men are ashamed, they are dismayed and taken. Lo, they have rejected the word of the Lord, and what wisdom is there in them?* Jer. 8. 8, 9. And *David* tells us, *That he hated thoughts, his own and others, as besides, and opposed to Gods Law, which he loved*, Psal. 119. 113. For which, in *vers.* 163. he saith, *I hate and abhor lying, but thy Law I Love.* Where he setting Lying over against Gods Law, and in the other *vers.* thoughts, he signifies, *That the thoughts of men as swerving from Gods Law, are lies, or lyings*: all tending to shew us the excellency of the Word of God, and the necessity of heeding, honouring, and believing it, if we would worship God aright, and so as to be profited, and profit others by it; so thinking, judging, affecting, believing, and walking, as that word, and the holy Spirit by it, is directing and guiding us, we yield to God the obedience of Faith, and

that is it thats pleasing to him. Oh, let us then be exhorted to this exercise and practise, turning at Gods reproofs, to what he commends and sets before us, and yielding up to do what the holy Spirit, *who is God*, is working in us therethrough, to will, and to do of his good pleasure: let us buy the truth and not sell it; wisdome, instruction, and understanding: offering up our selves, and services unto God, sacrifices of Righteousnes, as kindled in us by this heavenly fire of his Word, (which is as fire, *Jer.* 23. 29.) and Spirit; and directed to him upon the Altar of his blessed Son, as in his Testimony, and by his holy Spirit directed to; and God will therein accept us: but beware we of Sacrificing and burning Incense with strange Fire; such zeal or fervour as is inkindled by men and their sayings, as opposed to Heaven, *Mat.* 21. 25. Remember *Nadab* and *Abihu* and what befel them, *Levit.* 10. 1, 2. And beware that we fail not of the grace of God, by which had, and retained, we may worship God acceptably with reverence and godly fear, *Heb.* 15. 28. For, as is signified further by our Saviour here,

Obser. 9. Secondly, *There is and may be worship; yea, much Worship, and that of God too, that is but in vain; and Worshippers of him, that Worship him in vain: for our Saviour saith expresly,* In vain ye worship me: *He saith not only* ye worship in vain, *and so that there is a vain Worship, for that might be, and must be necessarily, if God, the true God, be not the Object of it; but either Devils, or creatures of God, or of men are Worshiped instead of him: as such kinds of Worship have been, and are practised. Devils have been worshiped, and not only by the* Heathens, *as the* Canaanites *who Sacrificed to Devils, and not to God; and the other* Heathens *or* Gentiles *generally, for the things*

which

which the Gentiles *Sacrifice, they Sacrifice to Devils*; *ſaith the Apoſtle* 1 Cor. 10. 20. *and not to God. But alſo the Jews did ſo too: Yea,* they Sacrificed their Sons and their Daughters to Devils, and ſhed innocent Blood, *Pſal.* 106. 37. *And* Jeroboam ordained Prieſts for the High places, and for the Devils, 2 *Chron.* 11. 15. *So far may men brought up in the true Religion degenerate herefrom. And truly ſuch Worſhip is not only vain as to any good to be got or done thereby, but its alſo moſt impious, hurtful, and deſtructive*; *and ſo is Worſhip done to mens Works, which the Lord ſometimes hath charged his People with*, That they burnt Incenſe to other Gods, and Worſhiped the Works of their own hands, *Jer* 1 13. For the Idols of the *Heathen* were the Works of mens hands; the work of the hands of the workmen, even of cunning men, *Pſal.* 115. 4. Jer. 10. 3, 9. And they were all vanity and the work of Errours; and therefore, whoſo truſted in them, vanity muſt be their recompence, *Jer.* 10. 15. Job 15. 31. *And what better are the works of mans righteouſneſs, that he doth in the rejection of Gods Teſtimony, and of the evidences of his grace and good Will towards us, that he therein gives us? ſeeing men in rejecting thereof, rejecting the holy Spirit that breathes therein, and is the Spirit of life, and gives life, their works done without that, muſt be but dead Works: and therefore vain things, ſorry grounds of our hopes and confidence, and bottomes for our Souls reſt and relyance, in compariſon of him whom the holy Spirit commends to us, even Jeſus Chriſt and his Works and doings: of ſuch works of man the holy Ghoſt ſaith,* I will declare thy Righteouſneſs, and thy Works, for they ſhall not profit thee: when thou cryeſt, let thy Companies *(though of ſuch works or workers)* deliver thee: but the Wind ſhall carry them all away, va-

nity ſhall poſſeſs them. But whoſo putteth his truſt in me (*which it ſeems thoſe workers do not, but in their Works, and ſo in themſelves, that they are righteous,* Luk. 18. 9. Or that they are Chriſts, 2 *Cor.* 10. 7.) ſhall poſſeſs the Land, and ſhall inherit my holy Mountain, *Iſa.* 57. 12, 13. *So that* ſuch Worſhipers, worſhip alſo in vain; *as appears too in* Rom. 9. 31, 32. Though they follow after the Law of righteouſneſs, yet they attain it not, who ſeek not by Faith, but as it were by the works of the Law: but theſe pertain to the falſe Worſhipers and in vain, of the true God, after to be ſpoken to. And ſurely they are vain worſhippers too, and their worſhip vain, who worſhip Gods Creatures inſtead of himſelf; as thoſe who worſhiped the Hoſt of Heaven; *as both* Jews *and* Gentiles *formerly did,* 2 King. 17. 16. & 21. 3, 5. & 33. 4, 5. Jer. 8. 2. & 19. 13. Act. 7. 47. Worſhiping and ſerving the creature more then the Creator; who is bleſſed for ever, *Amen,* Rom. 1. 24. *God made his Creatures to ſerve him, and to ſerve us in his Service, and for our uſefulneſs and comfort, and to be to us evidences of his Being; and of his great power, love, wiſdom, bounty,* &c. *and ſo motives and arguments to induce us to worſhip and ſerve him; and not to be Worſhipped and ſerved by us: whether Silver, Gold, Riches,* &c. *which the Covetous man Worſhips, who is therefore ſtiled an* Idolater, *as well as he that worſhips the Sun, Moon, and Stars; or whether it be our Bellies: either more groſly taken for our Appetites and Luſts; and ſo the Bellies of men or women, as the ſeats or objects of them; as ſo* Epicures and wantons have their Bellies their Gods, *Phillip.* 3. 19. *Or figuratively taken from mens own Wiſdom and Underſtanding and Parts: as the Spirit of the belly, is the Spirit within us,* Job 32. 18. *Comparing the Text with the*

Marginal reading. *In this ſenſe,* They worſhip their Belly who lean to their own underſtanding, wit, and reaſon; *inſtead of, and in oppoſition to God, and his Word, and Spirit.* *And ſurely, all ſuch as worſhip no other God but ſuch as theſe, are vain worſhipers*; they love vanity and follow after leaſings, *Pſal.* 4. 2. Lying vanities, and things that cannot profit, or ſave becauſe they are vain: *for ſeeing it hath pleaſed God,* that in Chriſt all fulneſs ſhould dwell, even all the fulneſs of the Godhead bodily: *all other things beſides him muſt needs be emptineſs, and have nothing in them, further, then as he makes uſe of them, as means of conveying ſomething from him.* *And therefore worſhip given to, even ſecret truſt and confidence put in them, and love and affection to them, and dependance on them for ſucceſs and bleſſing, will be but vain, and not advantage us: as it is ſaid,* In vain is Salvation looked for from the Hills, and from the multitude of Mountains, *Jer.* 3. 23. *And* give us help from trouble; for vain is the help of man, *Pſal.* 60. 11. *Nay, ſuch worſhip expoſeth us to Gods diſpleaſure, who hath done all things well for us, and gives all things to us, to the end, that we ſhould ſeek after him, and ſerve him,* in whom we live, and move, and have our Beings. *But I ſay, not only ſuch Worſhipers, (as I might add the worſhippers of* Angels, Saints, *the* Virgin Mary, *the* Crucifix, Croſſes, *the* Hoſt in the Sacrament, &c. *For all theſe are as truly Creatures too of God, or man, or of both, as any above named) worſhip in vain and to no profit to themſelves or others; but to their endleſs prejudice.* Foraſmuch as no Idolater hath any part in the Kingdom of God, or of Chriſt, *Epheſ.* 5. 5. *But alſo there are many worſhips and worſhippers of God that are in vain.* *And therefore our Saviour ſaith,* Not only in vain do ye worſhip, but in vain do ye worſhip me;

though the only true God that ought to be worſhipped. In ſpeaking to which I ſhall inquire into, and conſider,

1. What acts of worſhip may be done towards God, and yet the worſhipers worſhip him in vain.

2. Whence it is or when that men worſhip him in vain, what renders their worſhip vain.

3. Wherein ſtands the vanity of their worſhip, or wherein it is in vain, and then apply it, interpoſing another obſervation from thoſe words by the way.

1. For the acts of worſhip that may be performed to God, and yet the worſhipers worſhip him in vain. I ſay,

1. They may do all kind of outward acts of Worſhip that true worſhipers alſo do, and perform; ſuch acts as God hath injoyned and appointed, as to the outſide of them, ſuch as in the Law were to offer Sacrifice, and that in the place and times appointed; and with the Rites and Ordinances to be therewith obſerved; *as the offering Rams, Lambs, Bullocks,* &c. *and they the fatteſt, and beſt, and without blemiſh in God's Houſe and Temple; the burning Incenſe there, the obſerving the new Moons, Sabbaths, and appointed meetings and Aſſemblies, with Prayer, &c.* To this purpoſe the Lord himſelf is very expreſs in *Iſa.* 1. 11, 15. Saying, *To what purpoſe is the multitude of your Sacrifices to me?* Mark, *Sacrifices and a multitude of them,* and all offered to the Lord, and yet he asks, *to what purpoſe?* as implying the vanity of them all, and that they were to no purpoſe offered to him: but perhaps they were the lean, and blind, and ſuch as the Law rejected; not ſo, for it follows, *I am full of the Offerings of Rams, and the fat of fed beaſts. I delight not in the blood of Bullocks, or of Lambs, or of He Goats:* or as in the Margin, *Great He Goats.* And

theſe were all injoyned, and approved of in the Law; and their bringing many, and fat, and great ones, argued theie zeal and forwardneſs in their Worſhip, not to ſpare for coſt or charge: and yet God ſaith, *He was full of them*, as one cloyed or clogged with them, and therefore adds, *when ye come to appear before me, who hath required this at your hands, to tread my Courts? Bring no more vain Oblations; Incenſe is an abomination to me* (ſo far was it from ſmelling ſweet in his noſtrils) *the new Moons and Sabbaths, the calling of Aſſemblies, I cannot away with, it is iniquity* (or a grief;) *even the ſolemn meetings: your new Moons, and your appointed Feaſts my Soul hateth, it is a trouble to me, I am weary to bear them.* See what acts of religious Worſhip theſe men performed to God, and yet all in vain; and ſo they prayed too, but in vain: yea, men may multiply Prayer, or many Prayers, and that with ſpreading out the hands in token of earneſtneſs, and as expecting to receive ſomething from Heaven, and yet God may hide his eyes, and not ſee their out-ſpread hands; and ſtop his ears, or turn them away from hearing their many Prayers, and ſo all be in vain; for ſo the next words import, *verſ.* 15. *And when you ſpread forth your hands I will hide mine eyes from you; yea, when ye multiply or make many Prayers, I will not hear:* yea, they may pray loud and long, and add Faſting therewith too, and ask of God the Ordinances of Juſtice, as they that do Righteouſneſs, and afflict their Souls as hoping to move God to compaſſionate them, and grant their requeſts, and yet all in vain; as is ſignified in *Iſa.* 58. 2, 3. and 59. 1, 2. Yea, they may ſtand and Pray in the Synagogues, and Pray extempore, elegantly, pathetically, and with ſuch boldneſs, and praiſe God with ſuch confidence, *drawing nigh to God with their mouthes,*

moutines, and honouring him with their lips, ſo as to be glorified of men for their great abilities, and excellent carriage therein, Mat. 6. 5. and 23. 14. Luk. 5. 33. and 18. 9, 10. Iſa. 29. 13. *They may read and ſtudy the Scriptures too, and hear them read,* Acts 13. 27. *Yea and Preach too, and be earneſt and diligent therein, ſo as to compaſs Sea and Land, in carrying forth their Doctrines, ſparing no pains or coſt to Proſelyte or win men from prophaneſs, and Heatheniſm to worſhip God and be religious,* Math. 23. 15. *Yea, they may Preach or Prophecy in Chriſts name ſo as to caſt out Devils, and do many great things,* Math. 7. 22, 23. And be more ſtrict, zealous, and ſcrupulous in many matters of Religion; ſo as both in their own and others eyes to be more commendable then others; yea, then Chriſts true followers: for ſo were the *Phariſees and their Diſciples in their tything, Mint, and Rue, Annis and Cummin, and every Herb; and in making broad their Phylacteries and Fringes* (things injoyned in the Law.) *Yea, and in Faſtings, Sabbaths, Waſhings,* &c. *they oft challenged or faulted Chriſt himſelf and his Diſciples, as not ſo duly obſervant of ſome of thoſe things as themſelves,* Math. 12. 1, 2. and 15. 1, 2. Luk. 5. 30, 33. Yea, they may obſerve the exacteſt way of Religion, and the moſt approved applauded way of Worſhip, ſo far as to be blameleſs among men therein; yea, cryed up by them as Saints and holy ones, beautiful and righteous, *Mat.* 23. 27, 28. *Luk.* 16 14, 15. Phil. 3. 6. Nay, what may they not do, that any other may do as to external Form and Action?

2. Yea they may do all theſe things too with inward affection, *they may have a Zeal of God, an exceeding great zeal:* for ſo thoſe words (*of God*) are often an amplification of the things to which they are added, *Rom.* 10. 2. Phil. 3. 6. *Yea, they may be in a man-*

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ner *mad for Zeal, exceedingly mad,* Acts 26. 7. *They may take delight in approaching to God,* Isa. 58. 2, 3. *and in hearing Gods Word, as did* Herod, *who heard* John *gladly,* Mark. 6. 20. And those in *Ezek.* 33. 31, 32. *And they that received the Word as seed upon rocky ground, who receive it with joy,* Luk. 8. 13. They may be conscientious, *so as to do what they do out of a perswasion, that they ought to do it,* Acts 26. 9. And *have trust in themselves, that they are indeed Righteous persons, or that they are Christs; and so such as are Elect and approved of God, as having obtained discriminating grace and favour from him,* Luk. 18, 9, 11. 2 Cor. 10. 7. Yea, they may have so good parts, gifts, abilities and demeanours as both to deceive themselves and others, yea, if possible, the *Elect,* Jam. 1. 22. Gal. 6. 3. Rev. 3. 17. Math. 24. 24.

3. *They may believe in vain,* 1 Cor. 15. 2. nay, for a time they may so believe, as to walk in the Spirit, and bring forth some fruit, run well, know, yea be known or approved of God; and not only do, but suffer many things; and yet at last be Worshipers and Believers in vain, *Luk.* 8. 13, 14. Gal. 1. 6. & 3. 2, 3, 4. and 4. 6, 7, 8, 9. 17. & 5. 2, 3, 4, 7. Yea, men may possibly live and dye, (that I say not rise again too) in a hope and expectation of Heaven and Happiness, and yet fail thereof; as seems to be signified by our Saviour, in *Math.* 7. 22, 23, 26, 27. But then,

2. What is that that renders their Worship, or when and whence is it, *That any Worship God in vain?*

To this I may say in general, its their not Worshiping, or continuing to Worship, or when and because they do not worship God in Spirit and in truth: To speak more particularly, it proceeds from either,

1. *Unbelief*

1. *Unbelief of the Truth*; even of the Word and Teſtimony of God: the not believing it with their hearts, but rejecting and laying it by, as *the Maſter Builders did the Corner Stone*, Pſal. 118. 22. And as the ſcornful men that ruled the People in *Jeruſalem* did the *Reſt and the Foundation of Gods appointing*, Iſa. 28. 12, 14, 15, 16. So the *Jews* that were zealous of God, and followed after the Law of Righteouſneſs, yet attained not to it, becauſe *they ſought not by Faith* (*without which, what ever men do, its impoſſible for them to pleaſe God*, Heb. 11. 6.) But as it were by the works of the Law, *ſtumbling at Chriſt the ſtumbling ſtone, eſtabliſhing their own Righteouſneſs, and not ſubmitting themſelves to Chriſt the Righteouſneſs of God*, Rom. 9. 31, 32. and 10. 2, 3, 4. This is the great fault and defect to which other defects and deviations are ſometimes aſcribed. As comparing 1 *Cor.* 10. 4. to 10. with *Heb.* 3. 17, 19. Jude 5. Where the *Iſraelites* luſting after evil things, *Idolatry, Fornication, &c.* are all reſolved into their *Unbelief*, or their not having *the Word mixed with Faith in them*; *or their not being by Faith united to it*, Heb. 4. 2. And indeed, where Gods Teſtimony of Chriſt is not believed, but made void, the Worſhip muſt needs be in vain, as not being in the Spirit, not in Gods Spirit, whoſe Light and Power is afforded in his Teſtimony; which being not cloſed with, and received his grace, and gracious operation and efficacy is failed of; ſo as neither in their Spirit do, or can they give unto God, the glory of his Name, the glory of his Mercy, Truth and the like: and ſo neither is it in Truth either, as *Chriſt is the Truth of whom the holy Spirit teſtifies, and to whom it leads, and by and through him, to the Father, to Worſhip him*, Epheſ. 2. 18. with *Joh.* 14. 5, 6, 7. & 15. 26. and 16. 14, 15. Or as *Gods Word is the Truth*; for that's

not

not received, and ſo neither is the Worſhip in truth of heart; *and the Unbelievers are Worſhippers in vain*; in all their moſt zealous, frequent, fervent, and diligent works and performances, what ever confidence they may have in themſelves, *that they are Righteous and accepted of God; and are the children of* Abraham *and of God:* yet they are but in the Fleſh, *and they that are in the Fleſh cannot pleaſe God*, Rom. 8. 8. Their Worſhip muſt be but carnal, or in the Spirit of lies and falſhood, *who believe not, and worſhip not in the Truth*, Joh. 3. 6. and 8. 33, 39, 41, 44. Luk. 8. 9, 12. *Phil.* 3. 4, 5, 6. 1 Joh. 4. 1, 2, 3. Yea, from Unbelief proceeds as another ſpoil of their Worſhip.

2. *Ignorance*, for that the Mind or Soul be without Knowledge is not good; or the Soul without, or deſtitute of Knowledge is not a good Soul, *Prov.* 19. 2. And *the Sacrifices of fools are not to be offered*; and therefore ſurely will not be accepted, or yield profit, ſeeing they that offer ſuch ſacrifices do evil therein, as is ſignified *Eccleſ.* 5. 1. And Ignorance muſt needs be of Unbelief, as its called *the Ignorance of Unbelief*, 1 Tim. 1. 13. *For the Word being a Light, and the Law a Lamp*; where that is excluded, *there is no Light or Morning*, nothing but Errour or Ignorance can take place, *Pſal.* 116. 104. Prov. 6. 23. *Iſa.* 8. 20. So the *Gentiles* minds were darkned, and they ſtrangers from the Life of God, (whence all their works and worſhip muſt be dead works, and thence unacceptable to God) through the Ignorance in them, becauſe of the blindneſs of their heart, not being inlightned by the Faith, or belief of the Word, which expelled their Darkneſs when received, *Eph.* 4. 18. Act. 26. 18. Thence the *Phariſees* were called *Fools and Blind*; and their Zeal was ſpoiled, by not being

being according to Knowledge, being through their *Unbelief ignorant of Gods Righteousness*, &c. *Rom.* 10. 2, 3. And the Works; and so by consequence, *Worship of Darkness are unfruitful*, Eph. 5. 11.

3. *Unsteadfastness in, and departing from the Faith*; that renders the worship of those that are like the *stony ground vain*, in the conclusion. Thus it was said of the *Israelites* who *sometimes believed God, and his Servant* Moses, *Exod* 14. 31. Psal. 106. 12. And yet *worshiped God in vain*; *and believed in vain*, as to their enjoyment of the promised Rest; that they prepared not, or set not aright their heart with God, nor were their Spirits steadfast with him, *being harnessed, and carrying Bowes they turned back in the day of Battel*; *they kept not the Covenant of God, but forgot his Works, and his Wonders that he did: they believed not in God, (so as to trust to the end, or perfectly) for his Salvation*; *they turned back and tempted God, and limited the holy one of* Israel: yea, they turned back, after they had set forward and gone some considerable way; *they dealt unfaithfully, they were turned aside like a deceitful Bow*, Psal. 78. 8, 9, 11, 22, 41, 57. Thus the *Galathians* suffered may things in vain; such of them as were Circumcised, and sought Righteousness, or were justified by the Law, though they had been called into the grace of Christ, and began in the Spirit, having received it, and by it cryed *Abba Father*, and were thereby declared to be the Sons of God; knew, and were known of God, and ran well: as Seed in stony places that presently shoots up and is green, and promises fair, but yet wanting Root and depth of Earth, soon withers, and perisheth. So they, though very cheerful forward, and earnest Professors, counting it a great blessedness that the Gospel was brought to them; yet, turning aside to weak and beggarly Elements,

fell

fell from grace, and all their doings in the worſhip of God, *and their ſuffering were in vain*; at leaſt the Apoſtle feared it of them, *Gal.* 1. 6. & 3. 1, 2, 3, 4. & 4. 6, 7, 8, 9, 10, 11, 15. with 5. 2, 3, 4, 7. Though this alſo may be reduced to *Unbelief*; mens believing, and Righteouſneſs being not reckoned to them in the day they turn and fall therefrom. *Ezek.* 33. 13. And ſurely there is ſome previous want of retaining, and keeping in mind and memory the Goſpel, or Teſtimony of Chriſt; ſome letting it ſlip, and with-drawing of heart from it, ſo as that it cleaveth not to God, nor truſts to him according to it, in Temptation and Perſecution, before there can be a total Apoſtacy, or backſliding from it. And therein alſo *the Worſhip muſt needs be in vain*, becauſe they fail of the grace of God, and hold not out to the end; as he who ſets out well in a Race, but diverts, or gives over before he attains the Goal, fails of the prize, and therefore renders in vain all his fore-running well: for theſe alſo turning from Gods Teſtimony do fail of the Spirit; and by grieving and deſerting him, are deſerted of him, who is not Miniſtred but in his own way and Doctrine: and therefore, though they begun in the Spirit, yet they end in the Fleſh, *Gal.* 3. 3. And ſo forſaking the Truth, turn aſide to fables and falſhood; and being aboliſhed from Chriſt he profits them nothing, nor will render any Worſhip acceptable to his Father; or available to them, that in ſuch caſe can be performed by them, 2 *Tim.* 4. 4. Gal. 5. 2, 4. *Pſal.* 16. 4.

4. *Doublemindedneſs*, not ſingly, or ſimply receiving, taking heed to, and walking in the Grace and Truth of God, and ſo in Chriſt and the Spirit, ſo as through Chriſt only to approach to God only in the Spirit, but halting between two Opinions, *between*

God

God and Baal; *and wavering like a wave of the Sea toſſed with the waves*: ſo fluctuating between Truth and Errour, and being unſtable in all their ways. Of which kind of Worſhipers, the Apoſtle *James* pronounces, *That they ſhould not think to receive any thing of the Lord*; and ſo by conſequence, that *their Worſhip is in vain*, Jam. 1.6,7. *Thus they who ſerved God and Baal both, entring into the Temple Gates to Worſhip God, and yet burning Incenſe to* Baal, *and walking after other Gods*, though they truſted in their Temple Worſhip, and cryed, *The Temple of the Lord, the Temple of the Lord, &c.* Yet the Prophet tells them, *They truſted in Lying words that could not profit*, Jer.7.4,8. which is all one, as if he ſaid, *All their Worſhipping him in the Temple was but in vain*. Their *hearts being ſo divided, they ſhould be found guilty*, Hoſ. 10. 2. Such as theſe believe not, or cleave not to that branch of God's Teſtimony, *That there is one God, and none other God but that one*, 1 Tim. 2. 5. 1 Cor. 8. 4. And their Worſhip is as much in vain who are corrupted from the ſimplicity that is in Chriſt; and cleave not to, or believe not that other branch thereof, *That there is one Mediatour of God and man, the man Chriſt Jeſus*: and ſo that our way to the Father lies only by, and through him; but either joyn *Moſes* with him, and the Works of the Law, as the falſe Apoſtles and *Gallathians* did: and as the Apoſtle feared for the *Corinthians*, 2 Cor. 11.23. For ſurely thoſe falſe Apoſtles did not teach them wholly to forſake Chriſt, but to joyn the Law with Chriſt, to make themſelves the ſubjects of the grace of Chriſt by Circumciſion, and other Legal obſervations, without which, they taught, *That men could not be ſaved, no not by Chriſt*: or elſe, joyn the Angels and glorified Saints with Chriſt, as Co-mediatours

with

with him, going by them to God, and not by Christ; or not by Christ alone: these also are corrupted, and corrupters from the simplicity in Christ. And as the Apostle told the *Galathians*, That *their Worship was vain, that joyned the Law with him*, Gal. 3. 4. & 2. 21. and 4. 11. and 5. 2, 3, 4. So he informs the *Colossians*, *That such as being voluntaries in Humility would lead them to worship Angels, intruding into things they had not seen, being vainly puft up by a fleshly mind, and not holding the Head, would beguile them of their reward, and so render their believing and worshiping vain too*, Col. 2. 18, 19. For the Conduct of the Spirit is forsaken in all such Worship, as in which the Head (*Christ*) is not held singly and alone; but another Head and Husband is holden with him; or the Servant is taken into the bed of Love, together with him, by the Spouse; and therefore neither can any such worship or service be in truth; but both Christ and the Holy Ghost are injured and with-drawn from therein: and then let our Spirit be never so much ingaged in it, it must needs be also polluted and unclean, and nothing in it pleasing in Gods sight, no more then that Service, or profession of Love from a Wife could be acceptable to her Husband, or her Spirit and Heart chast and clean therein, who should to his knowledge admit another, whether Servant or Stranger into her Bed besides him. *They are only spiritual Sacrifices that are acceptable to God, and they are made acceptable to him by Jesus Christ, and by none besides him, 1 *Pet.* 2. 5.

5. *Strife and Vain-glory* will also render mens worship of God in vain: I put them together for brevity sake, and because the Apostle puts them together in *Phil.* 2. 3. *Let nothing be done through strife, or vain-glory*: and we find either of these *rendring mens wor-*

ſhip vain. They that prayed and faſted, and took great pains in worſhipping God, and yet found no profit by it, becauſe God was not well pleaſed therewith, they had this reaſon of it rendred of God, by the Prophet; *Behold ye faſt for ſtrife, and debate, and to ſmite with the fiſt of wickedneſs.* Iſa. 58. 2, 3, 4. And our Saviour expreſly warns his Diſciples in their *giving Almes, and in their Prayers and Faſtings, to beware leaſt they did them out of vain-glory, or to be ſeen of men*; As he ſaith, *theſe Hypocrites the Phariſees did, for otherwiſe they ſhould have no reward with, or from his Father in Heaven*; as the Hypocrites alſo had not, Mat. 6. 1, 2, 5, 16. which is all one as their worſhip of him in thoſe things would be in vain: The holy Spirit and heavenly truth being not cleaved to, and walked in therein, but the fleſh and falſhood.

6. *Carnal worldly mindedneſs*, in which the heart goeth out after its Covetouſneſs, loving the World, and the things thereof, which is alſo the root of the former evils, and might be referred too to *double-mindedneſs*, for herein the heart either receives not the Word and Teſtimony of God ſingly, as being purged from the love of the World, and its things; or elſe doth not ſingly retain it when received, but goeth out after them: and thoſe things, the cares of this life, the deceitfulneſs of riches, and love of other things having place therein, choaks the Seed, the Word ſown in the Heart, ſo as it can bring forth no fruit to perfection, and ſo all is loſt and rendred in vain; for herein alſo is Idolatry, and the Father and his love is departed from; *For if any man love the World, the love of the Father is not in him.* Whence Believers of all ſizes, Young men, Children, and Fathers, are admoniſhed, if they would abide in Chriſt, and not have their Worſhip ſpoiled, and rendred vain;

to love the world, nor the things that are in the world, the Lust of the Flesh, the Lust of Eyes, and the Pride of Life, &c. 1 *Joh.* 2. 13, 14, 15, 16, 17, 18. Col. 3. 5. Ephes. 5. 5. The heart inclined to Covetousness cannot take due heed to Gods Testimonies, nor abides it in Christ, *for he that abides in him sins not. He that sinneth hath neither seen him, nor known him*, so as to rest satisfied with his condition in him, 1 *Joh.* 3. 6. And so the Spirit being not walked in, the Worship is neither in Spirit nor in Truth; but in the Flesh, the Wisdome, Will, Lust, and Affection of it; and so in falshood: and therefore also it is without Christ to mediate for its acceptance, *and then it must needs be in vain, and without any good fruit, nothing of Fruit to perfection brought forth there*, Luk. 8. 14. Thus the *Pharisees* being ambitious, loving, to be seen and honoured of men, and loving the uppermost rooms at Feasts, and the chief seats in the Synagogues, and to be called of men *Rabbi, Rabbi*, Math. 6. 5, 16. & 23. 5, 6, 7. *and loving the praise of men more then the praise of God*, Joh. 5. 44. & 12. 43. *And being Covetous, for while they made long Prayers they devoured Widdows Houses*, Math. 23. 14, 15. Luk. 11. 39. & 16. 14. *They Worshiped God in vain, and he regarded them not.* And so was it with the false Prophets and Rulers, that built up *Zion* with Blood, and *Jerusalem* (the Church of God) by Iniquity, Persecution, and Injustice towards their Brethren; *for their Heads judged for reward, their Priests taught for Hire, and their Prophets Divined for money:* while yet they leaned on the Lord, and pretended Faith in him, and Hope in, and expectation of Salvation from him; saying, *Is not the Lord among us?* (in our Judging, Ministring, Preaching, and Prophecying, and in our Fellowship, and Worship? yes, surely they doubted

not of it, but concluded thence, *no evil can come upon us*: none at all, neither here, nor hereafter: but all this was vain, for God threatens, *Therefore shall* Zion *for your sakes be Plowed as a Field, and* Jerusalem *shall become heaps*, &c. *Mic.* 3. 10, 11, 12. We may hither also refer,

7. The holding fast any secret Iniquity, and not departing therefrom, but practising, and doing it; walking after the Flesh secretly, and not yielding to the Spirit to walk in it; and bring forth its fruits: for this also proceeds usually from Idolizing something of this World, or from some *Idolatrous* estimates of our selves, and of our own things in distinction from God and Christ; and from a not Worshiping God only in the Spirit, in, and by Christ, so as to take up our rest in him, and wholly commit our selves to him follow after, and rejoyce in him. And the Spirit being not walked in, but grieved, stifled and resisted, the Son of God and God in him is turned from and not obeyed and cleaved to; and then whatever Sacrifices are offered to him by us, and whatever pretences we have of Love and Affection to, and Zeal for him, *yet our Worship is all in vain.* If we regard iniquity in our hearts, and depart not there-from, though we pray, and in praying spread out our hands, lift up our Eyes, and be never so devout, earnest, or confident God will not hear our Prayers; but abhor us and our doings, and esteem us no better then *Sodomites* and people of *Gomorrah*, Psal. 66. 18. *Isa.* 1. 10, 11. Though we Sacrifice and slay whole Bullocks, they shall be accepted no more then if we had killed men though we Sacrifice Lambs, it shall be but as if we cut off Dogs necks; the offering Oblations as the offering Swines blood; and the burning Incense but like blessing an Idol; acts of religious Worship no more pleasing

pleasing to God, or profitable to us, then acts of Sin and prophaneneſs, while we chuſe our own ways, and our Souls delight in any abominations, *Iſa.* 66. 3. While we ſet up Idols in our hearts, and put any ſtumbling block of Iniquity before our faces, though we come and ſit before the Prophets of God never ſo demurely, and inquire of God by them never ſo diligently, God will not accept, but puniſh us, and give us up to deluſions, or judge us otherwiſe, *Ezek.* 14. 2, 3, 6, 7. And in moſt of theſe is included alſo;

8. *Hypocriſie and Deceit*, this makes all in vain too: Hypocrites are worſhippers in vain, whatever profeſſion they may make, or Religion or Devotion they have: when men act outwardly what they are not inwardly and really in their Prayers, Preachings, Worſhipings, this makes all to ſtink and be abominable in Gods Noſtrils: whether it be that they more groſly and knowingly intend and deſign to take up the practice and pretence of Religion to hide iniquity under it, and carry on their purpoſes and deſires of getting riches, honours, or the like; carry on a Faction, aſpire to graſp the Authority and Power of a Nation into their hand: uſe their liberty for a cloak of Sedition and Rebellion; do as *Jehu* did in his zeal for God againſt *Baal*: or as *Jezabel* in proclaiming a Faſt to colour her deſign againſt *Naboth*, and poſſeſs her Husband *Ahab* of his Vineyard: as the World is full of ſuch hypocriſie. Or whether it be more hidden or cover'd, ſo as men ſcarce perceive it themſelves, but are deceived as well as deceive others; or will keep up their reputation with men for Religion, though they will not yeild up themſelves to God to be made Religious indeed. Theſe Hypocrites our Saviour here reproved, probably were ſome of them

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ſuch: this is expreſly charged upon them, as rendring *their worſhip of God in vain.* Ye Hypocrites, *In vain do ye worſhip me.* And their Hypocriſie ſtood in this, that whereas they drew nigh to God with their mouth, and honoured him with their lips, as their great benefactor and favourer, and as thoſe that had a huge love to, and affection for him; yet for all that their heart was not with him, they made bold to diſpenſe with his Commandments, preferring their own and their *Elders* Precepts and Traditions before them; wherein they manifeſted how little reverence and reſpect they inwardly, and in their heart bare towards him, when his Word and Authority was ſo ſlightly diſpenſed with by them, and their own, and others inventions eſtabliſhed inſtead of them. Whence alſo,

9. When men throw by any of God's Orders about the manner and way of his Worſhip and Service to bring in, and eſtabliſh their own fancies, inventions and pleaſures inſtead thereof, however zealous and earneſt they be, either therein, or in other matters of Gods commanding, *they are vain Worſhippers, and their Worſhip of God is in vain.* This we have in this inſtance of theſe *Phariſees* diſpenſing with one Commandment of God in the caſe here mentioned by our Saviour, and eſtabliſhing their own, and their *Elders* ſayings, or orders therein: to this we may apply alſo their worſhips of God, who worſhipped him not in *Jeruſalem*, the place he choſe and appointed to be Worſhiped in; but at *Bethel* or *Gilgal*, Amos 5. 5. Hoſ. 12. 11. Or worſhiped upon every high Hill, and Sacrificed under or among the thick Trees *Ezek.* 20. 27, 28. Jer. 2. 20. Or at the Mountain of *Samaria*, Joh. 4. 20. And thoſe that contrary to Gods Command, brought to him, and offered the

Lame,

Lame, the Blind, &c. Mal. 1. 8, 14. And ſo they that throw by any Commandment of God, as the *Papiſts* do the Second; and diſpence with, and wave Chriſts command of drinking the Cup in the Lords Supper, obtruding their own commands, and the commands of their former *Popes* or *Elders*; as for going on Pilgrimages, worſhiping the Hoſt, and calling on the Saints, and many the like: and whoever elſe are guilty of like Tranſgreſſions. Yea, and

10. Laſtly, *When men teach for Doctrines the ſayings, or Commandments of men, and obtrude them for Gods*: then expreſly alſo by the words of the Text, *do they Worſhip God in vain*; for ſo are our Saviours words here, *But in vain ye worſhip me, teaching for Doctrines the Commandments of men*; and that leads me to (what I ſhall but here take in and touch upon by the way before I conſider, in anſwer to the third inquiry, wherein ſtands the vanity of ſuch worſhip.)

Obſ. 10. 3. *A third thing here implyed, or rather expreſſed by our Saviour, which I ſhall here in the laſt place obſerve*, viz. They who teach for Doctrines mens Precepts, Worſhip God in vain; they are vain Worſhippers of him. *Where we may note by the way, that the word* Commandments, *though often and more ſtrictly it ſignifies things injoyned or commanded to be done, or abſtained from; yet is not always ſo ſtrictly uſed or to be taken in the holy Scriptures: but what is in one place* ἐντολὴ *a Command, is in another, (yea ſometimes immediatly in the ſame* verſe, *or preſently after)* ὁ λογος the Word, *and ſo Words are put for Commandments, and Commandments for Words and Sayings, as may be ſeen in* Joh. 12. 48, 50. *That which in verſ.* 48. *is the Word that I have ſpoken, is in* verſ. 50. The Commandment of the Father. *And ſo in* Joh. 14. That which is Command

ments-

ments, *verſ.* 21. Is the Word or Words, or Sayings of Chriſt, *verſ.* 23, 24. *and in* 1 Joh. 2. 7. The old Commandment is the Word which ye heard from the beginning; *and ſo it ſeems but reaſonable to take it here, both becauſe they are ſaid* to teach as Doctrines thoſe called mens Commandments: *and becauſe what our Saviour preſently after reproved and pluckt up as a Tradition or Commandment of men, which they taught as a Doctrine, was properly an Aſſertion rather then a Command in its ſtrict ſenſe, namely, that conceit, That ſome things that enter in at the mouth may defile the man, namely, Meats or Drinks as ſuch, which our Saviour rejects, in aſſerting, that* Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, that defiles the man, *Math.* 15. 11.

Now ſuch Worſhippers *Worſhip God in vain*, becauſe,

1. They worſhip him not with his own, and therefore he will not own their worſhip of him; in the time of the Law God choſe a place for his Name which was called his City, *the City of God*, Pſal. 101. 8. & 48. 1. And the Temple or Houſe of God which was built for him therein: and he choſe out, and appointed perſons to perform his worſhip to him, who were called the Prieſts of the Lord, and the Servants of the Lord, *Pſal.* 134. 1. & 135. 1, 2. 2 *Chron.* 13. 9. *And he appointed wherewith he would be worſhipped, with what Sacrifices and Offerings, which were alſo called his,* 1 Sam. 2. 17. Levit. 2. 3. & 10. 13. And *he appointed his* Altar *to offer them upon, and his* Fire *to offer or burn them with,* Levit. 9. 9, 10, 13. & 9. 24. *And his days, &c.* And he took it ill, and refuſed to own them when men Sacrificed other things, by other perſons, in other places, or times which he appointed not;

not; even ſo, now alſo he hath choſen to himſelf, and for himſelf a bleſſed Prieſt and Sacrifice, even his Son to be both; and hath appointed us to offer by him our Sacrifices, and perform our Worſhip by him; and hath given us forth his Spirit by him, and by his Spirit his Truth, his Word, and Ordinances of Worſhip: and he requires us to receive him, and what he gives us by him, and ſerve, and worſhip him therewith: offering up Spiritual Sacrifices by him, to be made acceptable by the Prieſt-hood, and Sacrifice (the only propitiatory Sacrifice) of his bleſſed Son; and ſo that we receiving his Words and Teſtimony pray to him in the Light, and Guidance, and Spirit thereof, and ſo praiſe him alſo, and wait upon him, and honour him in his own commands and appointments; and in them he will breath and give his bleſſing: but if we waving his appointments, his words, and ord nances, and inſtead of directing men to and by them, bring in, and direct men to, and by others that are ſtrange from him, he will no more approve us, than he did thoſe in *Iſrael*, that burnt Incenſe to him upon Altars of bricks, and Sacrificed in gardens, and offered Swines blood, and that forſaking Gods holy Mountain Sacrificed Bullocks in *Gilgal*, or burnt and offered Incenſe with ſtrange Fire, or offered their Sacrifices by *Jeroboams* Prieſts made according to his pleaſure, and on days that he deviſed of his own heart; all which things we find that God diſowned: even ſo will he do all Doctrines diverſe and ſtrange from his own, and all Sayings, Precepts, or Traditions, Inſtitutions of worſhip, and ſervice differing from his own: yea, this is that which our Saviour preſently after aſſerts here as a demonſtration, That theſe mens Worſhips were vain, or in vain; when he ſaith, *Every Plant* (even every Word, Doctrine, Inſtitution of worſhip)

ſhip) *that my heavenly Father hath not planted, ſhall be rooted up*, Mat. 15. 15. and what's rooted up cannot bring forth good fruit, but muſt be empty and void thereof: indeed, before its being rooted up it might bring forth fruit, but not good fruit, in, and unto the Church of God, for then ſhould it not be rooted up; but bad fruit it might, and commonly doth bring forth; ſuch as ſcandals, and offences, perſecutions, ſuperſtitions, falſe confidences, and falſe worſhip, *&c.* and therefore it muſt not be let alone to grow, but be rooted up, *Iſa.* 65. 3, 4. & 66. 3. *Hoſ.* 12. 11. *Amos* 5. 5. *Levit.* 10. 1, 2. 1 *King.* 12. 13, 32. *Heb.* 13. 8, 9.

2. Becauſe (as we have partly ſeen before) in teaching mens Sayings or Commandments for Doctrines, men ſet up another Authority in Gods Houſe or Church, or in the World, then God hath ſet up; they ſet up Idols in his houſe (as ſometimes *Manaſſah* did,) while they cry up, and lead others to receive, and bow down to, and reſolve their Faith, and Obedience into thoſe men (or that man) whoſoever, whoſe authority they magnifie, and whoſe ſayings, and Commands they teach for Doctrines. And as God will not be worſhipped with ſtrange, unſanctified, unhallowed, unchoſen things; ſo neither, much leſs, will he have any worſhipped with him, either as the Object, Medium, or Author of his Worſhip: his worſhip that he accepts, muſt be not only to him intentionally, but of him, and through him too; of him, as proceeding from his Authority, Spirit, and Power; through him, as performed by his bleſſed Son, or in his Name and Doctrine, and then he will accept it: but what hath no higher a ſpring then mans Wiſdome, or Will, or mans Authority, will never aſcend ſo high as God to find acceptance with him; and what's not

accepted

accepted of him cannot benefit us. He will not give his glory to another, nor his honour to any graven Image, or device of mans, either in Doctrine or Ordinances of Worſhip, *Iſa.* 42. 8. Holineſs becomes his houſe, and he will have none to be Maſters of his Faith and Worſhip therein but himſelf, by his Son and Spirit. I ſhall add no more to this Obſervation here, but take in the uſe of it with the uſe of the former, when firſt I have alſo conſidered the third thing propounded in the former to be ſpoken to, *viz.*

3. Wherein the vanity of this worſhip, and theſe worſhippers, ſtands or appears; and truly we may ſay in divers things, yea, in the oppoſites to all the particulars wherein the true and right worſhip is profitable and not in vain: as to ſay,

1. As to Gods acceptance and approvement thereof, as guilty of any of the forefaid miſcarriages, it is unſavory and diſpleaſing to him; ſo as he neither accepts of it, or approves of them that are exerciſed in it. *He regards not their perſons, nor takes it well, or with good will at their hands, what is therein performed by them,* as is ſaid, *Mal.* 1. 9, 10. & 2. 12. He ſaith to ſuch, *I hate, I deſpiſe your Feaſt days: neither will I ſmell in your ſolemn Aſſemblies, or your holy days; though ye offer me burnt Offerings, and your meat Offerings, I will not accept them: neither will I regard the peace Offerings of your fat Beaſts. Take thou away from me the noiſe of thy ſongs: for I will not hear the melody of thy Viols,* Amos 5. 21, 22, 23. Thence thoſe complaints, *Wherefore have we faſted, and thou ſeeſt it not? have we afflicted our ſouls, and thou takeſt no notice?* Iſa. 58. 2, 3. And indeed how ſhould he accept that that is not in Spirit and Truth, and ſo hath not Chriſt to mediate for its acceptance,

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and commend it to God? they are Spiritual Sacrifices that are acceptable to him by Jesus Christ, *1 Pet.* 2. 5.

2. And if God approve not our worship, but it be in vain with him, then it obtains no favour with him for us, either as to the keeping or taking off evil of judgments from us, as the right worship accepted by him doth, as may be seen, *Psal.* 106. 23. *Amos* 7. 1, 6. Jam. 5. 14, 15, 16, 17, 18. Or to the obtaining good things to be bestowed on, and enjoyed by us; so far as God accepts any service or worship, it produces some good to the worshippers, either as to Temporal, Spiritual, or Eternal Mercies: when *Ahab* humbled himself in the belief of Gods threatning and hopes of obtaining his mercy, so far as he was made therethrough by the Spirit of God (which doubtless so far works with his words, as they are believed and yielded up to by any) to conform himself to Gods mind in abasing himself before him, and deprecating his wrath, so far it availed him to the turning away Gods Judgment in his days; and had he followed on to repent and walk in the belief of Gods word, doubtless it would have procured him far greater good, as is promised to the wicked on repenting, *Isa.* 55. 7. Ezek. 18. 20. 21. 23. But where Gods word and Spirit are not heartily received, and obedience thereto given, mens worship signifies nothing at all to them, as to any good they thereby get. For,

1. They have no communion therein with God; they may think they have, and say, and boast they have too; as these *Scribes* and *Pharisees* said *God was their Father*, Joh. 8. 41. And they could go boldly into his Temple, and thank him as his favorites that had received greater grace then others from him, *Luk.* 18.

10, 11.

10. 11. But yet as the Apoſtle ſaith, *If we ſay we have fellowſhip with him, and walk in darkneſs, we lye, and do not the Truth,* Joh. 1. 6. wherein its ſuppoſed, that men may ſay, and make their boaſts, that they have communion with God the Father, Son, and holy Ghoſt; and yet they may lye, and not do the Truth: all ſuch boaſtings may be vain gloryings and lyings againſt the Truth, *Jam.* 3. 14, 15. And that men do then lye and boaſt falſly; when ſo boaſting they walk in darkneſs. In darkneſs, what's that? *Verily the Law is a Light, and the Commandment is a Lamp, and then all mens own inventions, thoughts, and imaginations are but darkneſs,* Prov. 6. 23. Rom. 1. 21. For where the Law and Teſtimony is not, or is not agreed with, there is no Light or Morning in thoſe ſayings, *Iſa.* 8. 20. And ſo I hate thoughts, thy Law do I love, as we noted before, is the ſame in ſubſtance with, *I hate and abhor Lying, thy Law do I love,* Pſal. 119. 113. 163. He then that walks not in the Law of the Lord, even in the belief, Light, Inſtruction, and Operation of the Spirit, in, and with that, walks in darkneſs, ſeem he never ſo wiſe, learned, godly, or religious; have he never ſo great Zeal for God, and to appearance knowledge of, and in the Scriptures: and then the Apoſtle implies, that he hath no fellowſhip with God; aud that mans own ſayings that he hath are but lies: and ſo if a man walk in ſin, as in envy, bitterneſs, hatred of his Brethren, covetouſneſs, uncleanneſs, *&c. He walks in darkneſs*: In a word, *Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt hath not God*; either as his, or with him. In his tranſgreſſing, or going out of Chriſts Doctrine, or Gods Doctrine concerning Chriſt, God goeth not with him: and all they tranſgreſs it that believe it not in whole or in part, or that turn from

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the mindfulneſs and belief of it to liſten to, and believe other Doctrines or motions, or walk not in the Light and Spirit of it, as no Idolater, Epicure, or Hypocrite doth; nor any man ſo far as found guilty of ſuch, or the like things. *He that abideth in the Doctrine of Chriſt, and ſo worſhips in Spirit and Truth, he hath both the Father and the Son*, 2 Joh. 9. Thence writing to the Believers that were in Chriſt, and having warned them of hatred of the Brethren, love of the World, and the deceits of the Antichriſts, he ſaith, *Let that which ye have heard from the beginning* (even that Word of Chriſt in which is contained, that *he is the propitiation for our ſins*; and not for ours only, but alſo for the whole Worlds) *abide in you; if that which ye have heard from the beginning abide in you, ye ſhall continue in the Father, and in the Son: and this is the promiſe which he hath promiſed us, even eternal Life*, 1 Joh. 2, 1. 2, 24. 25. Then ye have the promiſes too even of eternal Life; but not receiving or continuing in that word, no continuing in, or communion with them.

2. They miſs of all the profit, that Godlineſs, or the right Worſhip of God brings to us. Here in health and ſickneſs, in Life and Death, in, and to all ſervices and ſufferings; for all theſe things depend upon having God and his favour ours: ſuch may have Gods patience exerciſed towards them, and his pity in waiting for them, that he might be gracious to them; not cutting them off ſuddainly, becauſe *he hath no pleaſure in the death of the wicked, but rather that he turn and live*: and becauſe Chriſt as the propitiation for the ſins of the whole World, and Mediator of God and men, makes Interceſſion for ſparing mercie, and goodneſs to be afforded to Tranſgreſſours: but yet thats no part of the fruit of their worſhip;

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but of Gods free pity and mercy, and Christs patient interceſſion, but of all the fruits of approving love and owning grace that follow upon Godlineſs, this falſe and vain worſhip is empty, and brings nothing to the worſhipers, and therefore though they may attribute their injoyments of Gods patience and gifts of bounty unto their worſhip, and therein Sacrifice to their own yarne, and burn Incenſe to their nett, and think God is like unto them, and likes them becauſe he is ſilent; yet they are therein deceived. Its only the fruit of Gods patience and of Chriſts mediation, without any reſpect to, or approvement of their worſhip; and therefore flattering up themſelves in their conceits, and hardning their hearts from ſearching and trying their ways, and turning not from their corrupt Principles and Worſhips, he will ſpeak and not keep ſilence, he will reprove them and ſet their ſins in order before them; which he would have ſuch as forget God, while they take his words into their mouthes, and yet caſt them, behind their backs as to their receiving the inſtructions of them, ſeriouſly to conſider, *Leaſt he tear them in pieces and there be none to deliver them,* Pſal. 50. 16, 17, 18, 19, 20, 21, 22.

3. They are empty and vain, as void of all the inward efficacies and operations of the holy Spirit, and what is really and acceptably the fruit thereof; for where he is not cloſed with, received, obeyed, and walked in, his fruits and operations are not there to purpoſe, nor is the work of God wrought in them. True it is, they may have zeal and ſtrictneſs, and love to thoſe that are of them, and be blameleſs in their converſation as touching the righteouſneſs of the Law, or of Works; but all that is but Fleſh, and not Spirit, as the Apoſtle implies of all his Religion, Zeal, and Blameleſneſs;

Blamelesness; while a *Pharisee*, Phil. 3. 4, 5, 6, 7. *For that that is born of the flesh is flesh, and that that is born of the Spirit is Spirit: but the Spirit sanctifies not but in the belief of the Truth*, Joh. 3. 6. 2 Thes. 2. 13, 1 Pet. 1. 1. 2. And he purifies the heart in mens obeying the Truth, 1 *Pet.* 1. 22. and therefore where that is not believed and obeyed, but put by, he purifies not, or men are not purified by him. Men may sanctifie themselves behind one in the Gardens (or Churches, not beholding his Face who dwells therein) but in being behind, and not in the sight or view of his Face, though they Sacrifice there, and burn Incense upon Bricks, and conceit that they are holy, and say to others *stand by thy self, come not near me, I am holier then thou*; and exclude their Brethren as not so Orthodox as themselves, for his name sake, under pretence of glorifying the Lord, yet they do but eat the broth of abominable things, and provoke God to anger, so as to be a smoke in his nose, a fire that burneth all the day; and their Sacrifices and Acts of Worship are as little available with God, as the Acts of Murther, Idolatry, and the like. So saith the Lord, *Isa.* 65. 3. 4. 5. & 66. 3, 5, 17. There is a generation pure in their own eyes (and so they may be in the eyes of others beautiful or righteous) and yet not washed from their filthiness: there is a Generation, Oh how lofty are their eyes, and their eye-lids are lifted up, trusting in themselves that they are Righteous, and despising others, but yet for all that in Gods sight they are filthy, vile, and abominable, like whited graves that appear outwardly beautiful, but within are full of dead mens bones and uncleanness, full of hypocrisie and iniquity; for where Gods Word is not entertained, this false worship doth them harm instead of good, for there the Spirit of it is excluded, and there

is nothing but confuſion & every evil thing, for the falſe worſhip helps to blind them, and deceive them, making them think they are righteous, and thank God as being by his ſpecial grace, better then others; when indeed they are worſe: while thinking themſelves whole they look not out to Chriſt the Phyſitian. Thinking God to be like them, and to like them, they forget God, are puffe up with Pride, and ſcorn the inſtructions and reproofs of inſtruction that ſhould do them good, and heal them, ſo as that the *Publicans* and *Harlots*, and ſuch as they look upon to be in a ſad ſtate, and account poor wretches, go into the Kingdom of God before them; and humbling themſelves in the ſenſe of their vileneſs, are juſtified rather, then they that think they in a manner need no Repentance. Or at beſt their conceits of their good condition makes them lukewarm, and not eager and zealous, ſo as with the loſs of all their things, to buy the things of Chriſt; that would indeed inrich and profit them, *Prov.* 30. 12, 13. Luk. 18. 9, 10, 11, 14. *Mat.* 21. 28, 29, 30, 31. Rev. 3. 15, 16, 17, 18, 19. and ſo they are in greater danger to be ſpued out of Chriſts mouth and to periſh: inſomuch, as that our Saviour ſaith of ſome ſuch, *How can ye eſcape the Damnation of Hell?* Mat. 23. 33.

4. As for the promiſes of God, they have no Title to them from their worſhip, it brings them not to be heirs of any of them, either for this life, or that to come, but lays them open to the *Woes* of God and and Chriſt; as is implyed in our Saviours ſo often pronouncing, *Woe to you Scribes and Phariſees, Hypocrites:* ſo as he doth not to the Publicans and Sinners, *Mat.* 23. 13, 14, 15, *&c.* Indeed many things for proviſion for this life, and for protection and deliverance from danger; yea, and many gracious means

of Grace by which they might be prepared for, and brought to enjoy the life to come. God out of his bounty and liberality to all, beſtows upon theſe alſo through Chriſts Mediation and Interceſſion, as was ſaid before, but nothing (as was there ſaid alſo) upon account of their worſhip, or with reſpect, or by vertue of Gods Covenant and promiſes, as if they were Heirs thereof; much leſs doth their worſhip intitle them to the promiſes of ſpecial Grace, and of eternal Life and Happineſs: though they may ſometimes go hence in a confident hopeful expectation thereof upon account of their worſhip and ſervice, as appears, *Mat.* 7. 22, 23. but they will be ſhrewdly deceived; Hypocrites and Unbelievers having a far worſe portion (yea, rather worſe then any others) appointed for them; even the blackneſs of darkneſs, *and the Lake that burns with Fire and Brimſtone, which is the ſecond Death,* Mat. 24. 51. *Jude* 13.

3. Nor is this Worſhip profitable to others, it doth them no good neither, it being not accompanied with Gods bleſſing to them. If they ſtood in Gods Counſels, and cauſed his people to hear his words, then indeed, *they ſhould turn them from their evil way, and from the evil of their doings,* Jer. 23. 22. But not cauſing them to hear his words, but teaching them mens Sayings or Precepts, they profit them not at all but make them vain, and to forget his Name to their hurt, *verſ.* 16. 27, 32.

But here we may meet with ſome oppoſition; for ſome will be ready to ſay, with boaſting over us, that they do a great deal of good; for behold what fruits they have of their Worſhip and Religion? to which I reply, that falſe Prophets could ſhew, that they had more followers then the true: For I pray, who had *Jeremiah* and *Barachus*, and thoſe good people, to glory in as the

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converts, when the Lord ſo often complains of the paucity among all that people that took heed to his word? how ſmall a remnant eſcaped Gods judgments in *Judah* and *Jeruſalem*? and they that did eſcape, how bad proved they afterward, rebelling againſt the Prophets counſel from the Lord, and refuſing to tarry in the Land, when he from the mouth of the Lord directed their ſtay, *Jer.* 41. & 42. & 43. & 44. *chapters.* Whereas the falſe Prophets and falſe Worſhippers, had multitudes of followers and Diſciples; and ſo alſo the Phariſees, that our Saviour here complains of, and reproves; they were very earneſt and diligent to compaſs Sea and Land to make one Proſelyte; and they had their Diſciples, as it may appear a very conſiderable party and Faction among the People, *Luk.* 5. 33. Yea, many Rulers, and men of note appeared to be of that Faction, as is implyed, *Joh.* 3. 1. & 7. 47, 48. where the Rulers and they are joyned together. And the Apoſtle *Peter* tells us, that the falſe Teachers, ſuch as thoſe *Phariſees* were ſhould not have not a few, but many followers of their pernicious ways; by reaſon whereof the way of Truth ſhould be evil ſpoken of, 2 *Pet.* 2. 2. Even as its manifeſt at this day, that many following the pernicious Principles above reproved, *viz.* *That Chriſt dyed only for the Elect:* and none of them he dyed for can periſh: the way of Truth is evil ſpoken of in the World, as if it were a grievous Errour, *Arminianiſme* or the like. Whereas Chriſt, though multitudes flocked to hear him, and ſee his Miracles often, yet had not any great number of conſtant Diſciples, but a little flock, *Luk.* 12. 32. Inſomuch, as he complains, *That he laboured in vain, and ſpent his ſtrength for naught, and in vain,* Iſa. 49 4. But to this it may be ſaid, that true it is, ſuch may have many fol-

lowers and Disciples whom they may boast of as their Converts; especially such as are Zealous persons as these were: but alas, not being Converted by, and unto the belief of the Truth of God, they were not by such Conversion profited, but rather made worse; deceived with a form and appearance of Godliness without the true life and power of it: for its only the Immortal, Incorruptible seed of the Word of God, that brings forth Children of the Promise and Heirs of God; not the Sayings, Precepts, and Traditions of men, seem they never so zealous, as it may appear in those Disciples of the *Pharisees*, who seemed more Zealous and Religious then the Disciples of Christ, for they Fasted and Prayed oftner; twice in the week, and they would not for a great matter have either pluckt and rubbed the ears of Corn as they went through the Corn-fields on the Sabbath-day; or have eat meat with Publicans, or with unwashed hands, as Christ and his Disciples did, so strict and zealous were they; and yet for all that their strictness & zeal did them no good. For for all that, yet by occasion of that rather, as they were thereby blinded into a conceit, that they were in a good case and needed not Repentance, or turning from their way to look after a better: they were further from the Kingdom of God then the Publicans and Harlots, *Mat.* 21. 28, 29, 32. And their Proselytes whom they took so much pains to gather from the Gentile and Heathen State, to be *Jews* of their Faction; our Saviour saith not were better then others thereby, but twofold more the Children of Hell then themselves; implying, that even they who Proselyted them, for all their zeal and strictness were themselves Children of Hell too; and that their Proselytes were a great deal worse then they, and so it may appear, that they were, for

ſuch perſons were forwardeſt in Perſecuting or ſtirring up troubles againſt the Apoſtles, and Doctrine of Chriſt: the devout (or Worſhipping) and honourable Women that were diſtinct from the *Jews*, and ſo but Proſelytes, ſtirred up the *Jews* to drive *Paul* and *Barnabas* from the Coaſt of *Antioch*, Act. 13.50. The like imitations we have in *Act.* 18.17. And ſuch Proſelytes or Diſciples there were in the times of the Prophets; or fore-ſeen and Prophecyed of by them, who would boaſt of and truſt in their Works and Righteouſneſs, *and ſay to their Neighbours, ſtand by thy ſelf, come not near me, I am holyer then thou.* Perſons that would caſt out others for Gods Name-ſake, and ſay, *Let the Lord be glorified*; as we have diverſe times taken notice before; ſuch as thought Gods Judgments had nothing to do with them, and yet the holy Ghoſt tells them, That they were no better then *Idolaters, Sons of the Sorcereſs* (as our Saviour calls theſe *Scribes* and *Phariſees Serpents and a Generation of Vipers,*) *the Seed of the Adulterer and of the Whore: though they ſported themſelves and made a wide Mouth, and drew out the Tongue againſt others, yet he calls them Children of Tranſgreſſion, and a Seed of falſhood:* not born of Water and of the Spirit, not born of the incorruptible Seed of the Word of God; their faith and fear were no products of that, but of mens Precepts; as is here ſaid of the *Phariſees*, comparing what is here ſaid with that of the Prophet, whence its quoted, *Iſa.* 29. 13. with 57 3, 4, 12. Surely the reckoning will be after the Parentage; if men be not born of the right Seed, nor of the right Mother, they are not the right Heirs. If a ſeed of falſhood, if not Gods word and truth, but mens corrupt perſwaſions, or perverſions thereof, or ſayings ſuborned and put in the room thereof, be-

got and brought them forth, then will they not be owned of God. *Abraham* had two Sons, one born of the bond-woman, and the other of the free-woman; but it was only he that was born of the free-woman that inherited, when the other was cast out. *Its the Children of the Promise that are accounted for the Seed, even those that are born of Christ:* the great promise as in the Gospel held forth, and Preached to us, and not those who have their hopes and fear toward God, begot in them by other (mens) sayings that are none of Gods; though those other may as *Ishmael* be of the elder birth, and greater stature, and so may mock at, and Persecute his lesser Brother. Surely if our Birth be not of the *Jerusalem* that is above, its not of the Spirit of God, for Gods Spirit will not breath in mens devices and Doctrines, but in his own; so that every way this Worship is in vain, and these worshippers, at least so far as such worshippers, labour in vain, and bring forth for nought, or nothing but the Wind: yea, though they bring forth Companies ons, yet when they cry. *Let their Companies deliver them, saith the Lord; but they shall not be able, for the Wind shall carry them all away; vanity shall take them: but he that putteth his trust in the Lord* (in his Word, and as begotten and framed thereto by the knowledge of his Name) *he,* (not the other) *shall Inherit his holy Mountain:* the Children of the bond-woman and of falshood shall not Inherit with them, though they may make a fair shew in the Flesh, (like the *Egyptians* that were great therein) and glory mightily in appearance, and not in heart, *Gal.* 4. 22, 29, 30. with 6. 12. 2 Cor. 5. 12. *Ezek.* 16. 26 Isa. 57. 13.

Use. All which considered may;

1. Informe us about the vain Worship; and who are

are vain Worſhippers, and that there are more of them in the World then men think of: yea, and ſuch as think themſelves to be clear of ſuch a charge, may be the perſons moſt guilty thereof, or at leaſt much guilty: men too oft, do like the Lapwing make the greateſt cry furtheſt off from their own Neſts, and put that fault upon others, that they are moſt guilty of themſelves; even ſuch as condemn others of falſe Worſhip, and pretend to be the only right worſhippers and Orthodox perſons, may ſometimes be convicted to be quite otherwiſe, and the fault they think themſelves freeſt of they may be moſt deeply infected with. Do ye think theſe men of the ſtraiteſt Sect of Religion among the Jews did not applaud themſelves as the beſt and moſt right and acceptable worſhippers of God? no doubt of it but they did, and therefore they juſtified themſelves with men; that is, gave out themſelves to be juſt men, yea and truſted in themſelves that they were ſo too, *Luk.* 16, 14. & 18. 9. and took it in great ſcorn, that Chriſt ſhould intimate that they were blind. *Are we blind alſo?* ſay they, *Joh.* 4. 40. And called him a *Samaritan, and a man poſſeſt with a Devil*; or a *mad man*, to ſuppoſe that they were *the ſervants of Sin, and Children of the Devil*; and thought they did well to ſay ſo to him, *Joh.* 8. 32, 33, 44, 48. Yea, and other men eſteemed them the right, powerful, and profitable worſhippers too, and thought them to be Saints and holy men, making their judgment and practiſe the rule that men ſhould walk by. *Have any of the Rulers or of the Phariſees* (ſay they) *believed on him?* as implying, that it was a ridiculous or dangerous thing to diſſent from ſuch wiſe, knowing, and holy men as they that ruled the people in *Jeruſalem*; they appeared righteous to others, as well as juſti-

fied themſelves. *Mat.* 23. 28. and yet our Saviour here calls them Hypocrites, as if they were a company of Stage-players and jugglers, as the word Hypocrite, as ſome give account of the uſe of it among the *Heathens*, ſignifies; they appeared and pretended highly for Heaven, and yet they were indeed Children of Hell, *Math*, 23. 15. They pretended, that without their ſtations or ſtandings to pray the World would ſcarce ſtand, as if they were the great Pillars and upholders of it by their religion and Worſhip; and yet our Saviour here ſignifies, that their worſhip was of no account at all in the ſight of God, but did rather haſten, and pull down the Wrath and Judgment of God upon the Nation: as he implies, *Mat.* 23. 32, 35. Oh what groſs miſtakes may there be in, and of men; that that is beautiful with men, *is abomination in the ſight of God*, as we before obſerved! how dangerous is it for a man to truſt his own heart, or in himſelf, about his ſtate, as to its Righteouſneſs? and how evil and falſe is our judgment, when we judge according to appearance? may we not in our days ſee abundance that are by thoſe things above ſaid, diſcovered by Gods Word *to be falſe and vain Worſhippers*; who yet eſteem themſelves, and are eſteemed by others quite otherwiſe? what think we of the *Pope* and his *Cardinals*, and all that gay and gallant Church? what a deal of Devotion is there therein? watchings, faſtings, prayers, penances, beatings down of the fleſh, with various exerciſes, and mortifications? what a deal of zeal and forwardneſs for their Services of God and of his Saints? what a cry and noiſe of the Church, the Church, the holy Catholick Church? and of the Apoſtles, Martyrs, Confeſſours, Councels, Doctors, and the like, as if all were theirs,

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and for them? and as if they were the only men in Wedlock covenant with Christ, and the favorites of Heaven, and of God? as if all else were Hereticks and Fire-brands of Hell; or else Heathens and miscreants that are not in unity with them as the Church? to hear their boasts of Unity, Universality, Infallibility, Antiquity, consent of Doctors, and see their Zeal, and Devotions, Fastings, Abstinences, and Austerities in many of them; one would think they were Fanaticks and mad-men indeed that would not be of them, and say as they say, and we may see how they judge of themselves, in their making and enacting Laws against all Dissenters from, and oppugners of their Tenets and doings; judging them unfit to live upon the Earth, fit to be delivered up to the Devil and to Destruction: they call themselves by the name of the *Holy City*, and stay themselves upon Christ and God, *the God of Israel, and make mention of his Name*: but yet if a man look into the Doctrine of Christ, and view their Faces in that glass, he shall find, and must needs conclude with the Prophet, that *its not in Truth, nor in Righteousnes*: for there beholding them, we find them greatly guilty of the things here faulted by our Saviour, *viz.* That their *fear toward God is taught them by mens Precepts, and that they teach for Doctrines the Traditions and Commandments of Men*; witness, their Purgatory, Pilgrimages, Transubstantiation, worship of Images, invocation of Saints, and abundance of other matters which they establish and bind upon men as necessary to be believed and practised to Salvation; casting by Gods and Christs Commandments, to introduce their own voluntary devices and intricate inventions; so that to judge according to Truth, we must needs look upon them to be *vain worshippers, and their wor-*

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ſhip to be vain, ſinful, and ſuch as cannot be joyned in by us. What ſhall we ſay of the People called *Quakers?* How Zealous and forward are they in their Religion, and endeavours to propagate it? how cenſorious are they of others? and what pretences of Piety and Perfection, is evident? how great and frequent their Sufferings? and how invincible their courage or obſtinacy therein: and yet are they not guilty of having their fear towards God taught them by the Precepts of men, while they are many of them as conſcientious in ſaying, *Thou,* and *Thee,* as if to ſay ſo was one of Gods ten Commandments: and are as careful not to put off the Hat, or make a Courteſie in giving outward Reverence, as if God had ſomewhere forbidden it? and prefer their Teachers Books, and Sayings, before the *Bible,* as may be judged by their not uſing to conſult with it in hearing them, and are more Tenacious of their ſayings, and of their commending to every man as his Guide, *the Light which is in him* (though in too many it may be but darkneſs, *Mat.* 6. 27.) then of the Scripture Doctrines concerning the Perſon, Reſurrection, Aſcention, Mediation, viſible and glorious return of Chriſt from Heaven, the Reſurrection of the Dead, and Transformation of the Bodies of the Juſt into an Immortal Glorious State, and the Eternal Judgment? To ſay nothing alſo here again of the before reproved Principles of ſome Baptiſts ſo called. But who would think that among the Zealous Miniſters and People of other formes, there could be any notoriouſly guilty of this evil, eſpecially ſo, as to own and avow what leads to it? who that obſerves their Zeal, Strictneſs, Piety, and Converſation, and hears their Prayers, and therein obſerves their boldneſs towards God, and earneſtneſs with him; and minds

minds their zeal for meetings, numerous companies, and endeavours to turn people from their vicious courſes (things very commendable when rightly done) would not readily conclude, that if there be any right and acceptable worſhippers in the World, it muſt be they, and their parties; and that ſurely no charge of *vain Worſhip* can be faſtned on them? And yet not only as to particular perſons playing the Hypocrites (for ſuch may be among the Righteous worſhippers, a *Judas* among the Twelve Apoſtles) but alſo the way and principles of many of them too are deeply chargeable herewith, as may appear in what we have already ſaid concerning them, even all them that not believing, but rejecting the Teſtimony of Chriſts Death for all have their faith and fear of God begot and nouriſhed in them by mens Doctrines and Sayings, and teach them alſo for Doctrines to others; as *that Chriſt dyed for the Elect only, and that none of thoſe that he dyed for can poſſibly periſh*, &c. If any ſay, *ſuppoſing that to be Gods Teſtimony, that Chriſt dyed for all:* yet why ſhould the *non*-crediters of that be for ſo doing expoſed to ſo heavy a charge, as *of Worſhiping God in vain*; ſurely it cannot be ſo great a crime, as to be of ſo miſchievous and malevolent an Influence? To that let it be obſerved what I ſay, 1. That its Gods Teſtimony we have the Apoſtles expreſs Teſtimony, 1 *Tim.* 2. 6, 7. Where he ſaith, *That God wills* (or would have) *all to be ſaved, and to come to the knowledge of the Truth; for there is one God, and one Mediatour of God and men, the man Chriſt Jeſus, who gave himſelf the ranſome for all;* τὸ μαρτύριον εἰς ὃ ἐτέθην Κήρυξ, &c. is the Teſtimony in due (or proper) times, whereunto he was Ordained a Preacher, and an Apoſtle, adding for Confirmation thereof, *I ſpeak the Truth in Chriſt, and lye not,*

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(mark that) *a Teacher of the* Gentiles *in faith, and verity or truth.* If any object, its not ſaid for all men, *but for all*: I anſwer, it muſt neceſſarily refer to men, and ſignifie all men; both becauſe it is given as a Demonſtration of Gods willing all men, (expreſly all men πάντας ἀνθρώπους) to be ſaved: and alſo becauſe its given as the bottom ground for our Praying for all men, *verſe* 1. And it could neither be ſufficient demonſtration of the one, nor foundation of the other, if it extend not as largely as either of them, even to all men. 2. Our Saviour here inſtances but in one Commandment made bold with by the *Phariſees*, and that too, not ſo as to deny its truth or obligation, but only in caſe of a gift, by which the Parents might be profited, and yet we ſee here, he thence infers this charge of making void the Word of God, *and worſhipping God in vain.* 3. We may conſider, and apply hereto that of the Apoſtle *James*, Chap. 2. 10, 11. *Whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all: for he that ſaid, do not commit Adultery; ſaid alſo, do not Kill: now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law.* Which as it might be applyed to the *Phariſees*, that in diſpenſing with one Commandment, they were guilty of making void the word of God indefinitely, for he that that commanded all the reſt, commanded that alſo; and therefore making bold with that one, they would upon the ſame account have made as bold with the reſt, had they had the ſame or the like colour or pretext for it, and temptation to it; ſo it may be applyed alſo to the men we ſpeak of, and with reſpect to Gods Teſtimony before recited: for ſuppoſe they believe, There is one God in oppoſition to *Atheiſts*, who ſay, there is no God; and to *Heathens* who ſay, There are many:

ny: *and that there is one Mediatour of God and men, even Jesus Christ*; in opposition to the *Jews* and *Turks* who worship God immediately without a Mediatour: and to the *Papists*, who fancy many Mediatours of Interceſſion beſides him, as the Virgin *Mary*, the Apoſtles, Martyrs; and that that Mediatour is the man Chriſt Jeſus, in oppoſition to ſome antient Hereticks who deny the reality of his Incarnation and ſubſtance of his Fleſh, and Manhood: or to the *Quakers*, or any other at this day denying the continued exiſtence of his Manhood; yea, and that he gave himſelf a ranſome, in oppoſition to *Socinians*, or any other who ſay, *He dyed only as a witneſs to the Truth; and as an example of patient ſuffering, but not by ſatisfying for our ſins to redeem us from Death, and Curſe:* only they caſt by thoſe words for all; or adde of their own heads to it, the word *Elect*, or the like, as limiting it to them only, as if it was a grievious errour, an *Arminian* Point, to aſſert and believe, *That he dyed, and gave himſelf a ranſom for all men*: do not they the ſame thing in effect, that the Apoſtle *James* reproves; even make themſelves guilty of making void the whole word and teſtimony of God? ſo as to receive none of it ſingly, out of reſpect to God and his Authority? for did not the ſame Spirit of Truth that ſaid, *There is one God, and one Mediatour of God and man, the man Chriſt: Jeſus and that he gave himſelf a ranſom for men*, Say alſo, *That God wills* (or would have) *all men to be ſaved*; *and that Chriſt gave himſelf a ranſome for all men?* So that if it was the Authority of God, and of his Spirit, that did weigh with theſe men to believe and acknowledg all the reſt, more then their own reaſon and the authority of other men upon whom they lean: would it not weigh with them alſo to believe and acknowledge

ledge thoſe things too? doubtleſs it ſhould, and would if ſingly reſpected. So that theſe alſo may be looked upon as like unto, at leaſt leavened with the leaven of the *Scribes* and *Phariſees*. And if Chriſt told them *that in vain they worſhipped God*, becauſe of ſuch Hypocriſie in them as to pretend highly to honour God, while yet in the mean time they preferred their gloſs or Tradition, and the Tradition of their *Elders before Gods Commandment*: who can acquit theſe men of being guilty of the like? for theſe change Gods words into others of their own, and prefer their and their *Elders* before his; notwithſtanding their drawing nigh to him with their mouths, and honouring him with their lips, and pretending very high eſteems of his holy Word. Thus we may find in Dr. *Klls.* Anſwer to *J. G.* once and again the word *others* uſed by him for all, in mentioning thoſe words in 1 *Tim.* 2. 1, 2, 4. And in *Beza's* Tranſlation, *quoſvis* and *quibuſvis*, for *omnes* and *omnibus*, that is, any inſtead of all: yea in ſtrict conſtruction, *whom thou wilt*; pray *pro quibuſvis*, for whom thou wilt: God wills *quoſvis homines*, what men thou wilt to be ſaved: and Chriſt gave himſelf a ranſome *pro quibuſvis* for whom thou wilt; ſubjecting Gods Sayings, or Commandments to mens wills: or rather to ſpeak I ſuppoſe more candidly to his intention, rendring it uncertain who are the ſubjects of thoſe ſayings. Or if Chriſt reſpected the *Phariſees* either having their fear of God taught them by mens Precepts, or their teaching for Doctrines mens Commandments, as the reaſon of his ſaying, *They worſhip God in vain:* are not theſe alſo found guilty of the ſame things as we have before ſhewed? for thoſe are none of Gods ſayings, but mens, *That Chriſt dyed only for the Elect*; or *that all for whom he dyed ſhall be ſaved from periſhing.*

ing in the ſecond Death: yea, *or that none can fall from true and ſaving Grace*: ſo that the caſes here are very Parallel: and indeed, How ſhould theſe mens Worſhip be other then in vain, as it is the product of thoſe Principles, and as teaching them for Doctrines, either in reſpect of themſelves or others. Gods Teſtimony, or the Evidence which it certainly gives of his good-will towards them, and all men; and the good ground it affords for their liking, loving, hoping in, and living to him, being rejected and thrown by of them, and other ſayings of men that have no ſuch evidence of, and foundation for the aforeſaid matters, with uncertain fallible rules and marks being taken and held forth by them inſtead thereof.

Note, *that I all along judge not any of theſe perſons worſhip or Religion, further then as it ſprings from the ſaid reproved Principles; which I deſire may be underſtood in all I ſay of them.*

Firſt, As to themſelves, according to thoſe Principles before mentioned, in which they limit *Chriſts Death to the Elect*; they can have no divine certainty either before their believing on Chriſt, nor after what believing ſprings from, and ſuits with thoſe Principles, *That Chriſt can do any thing, or hath done any thing for them to ſave them.* And to fear, worſhip, or truſt in a God, who for ought they know cannot help them; how ſad is that? and what manner of worſhip, what but vain worſhip is that, that ſtands therewith, or ſprings therefrom? Its certain, that Chriſt cannot do any thing contrary to his Fathers Will and Deſignation; and therefore cannot ſave from Hell, thoſe whom he by an abſolute, unchangeable Decree hath deſigned thither, or any for whom he willed him not to dye. So that uncertain it muſt be, by thoſe Principles, whether Chriſt can ſave us, or no; till we be certain, *that he dyed for us*: yea,

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and that God hath *Elected* us, and abſolutely decreed us to Life by him; and how ſhall we be certain of that before we believe, that we may be induced, and perſwaded to believe with any confidence or relyance? If we can be certain of that, before we believe on him, it muſt be by ſome divine Revelation; for only by that can we be certifyed thereof: but where is there any ſuch Revelation in the Word of God, that tells any man that yet believes not on Chriſt, that he is *Elected* of God? *That Chriſt is the Elect of God, the ſtone choſen of God, and precious, the Holy Ghoſt ſaith,* 1 Pet. 2. 4. *Iſa.* 42. 1. And that they who come to, and are built upon him, are the choſen generation: it ſaith alſo, 1 *Pet.* 2. 9. But not ſo of any not believing in him; much leſs that this or that particular man is: perhaps ſome may ſay, that God reveals it to them by his Spirit, either as working in them, or immediatly dictating by ſome Scripture ſaying to them, that they are of the *Elect* number; ſome conclude it for themſelves and others, becauſe of ſome operations of the Law in them, convincing them of their ſin and ſinfulneſs, and humbling them ſo, as ſeeing the neceſſity of a Saviour to be willing to be ſaved by him; which they take as diſtinguiſhing evidences of the Spirits working in them: but that the Spirit of God is given by the Law, and its convincements, or that ſuch operations are, or can be evidences of Gods *Election*; unleſs the Law and Teſtimony of God aſſert it I know no good ground to believe, and find no Scripture to aſſert; and therefore they that do ſo, do it upon their own and other mens authority, without any good Foundation, I ſuppoſe in Gods Word and Doctrine: how many have had ſuch convincements and operations, and yet have miſcarried by deſpair, or otherwiſe, whom they

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will not therefore ſay were of the *Elect*; others ſay, God by his Spirit ſuddainly darted ſome Scripture ſaying to them, by which he aſſertained them thereof; ſuch as that, *Son be of good comfort, thy ſins are forgiven thee*: or, *I have loved thee with an everlaſting love, and therefore with loving kindneſs have I drawn thee*. That God doth by his Spirit bring his words to the remembrance of his Diſciples that believe on him, I deny not; but that the ſuddain darting in of ſome ſuch ſaying to the minds of perſons, is always the act of God by his Spirit, or is a good evidence of *Election*, I ſee no ground to believe; for even *Satan* himſelf can transform himſelf into an Angel of Light, and for his own ends can ſuggeſt Scripture ſayings, for he did it to our Saviour himſelf, *Mat.* 4. 6. And poſſibly may do the ſame to others to mis-bottome them, and lead them to have the ground of their faith and hope, and matter of their rejoycing, in ſomething beſide Chriſt, and him Crucified, and Gods love and mercy, as teſtified therein; certain it is, that all the promiſes of God are in Chriſt; yea, *and in him Amen, to the glory of God*, 2 Cor. 1. 20. And therefore cloſing with, and believing on him, they become ours, and we may receive the comfort of them: but that they belong to any, as out of Chriſt, and not yet come to him I find not: certain it is again, that neither the one or other of thoſe ſayings, or any the like recorded in the Scriptures, were by the Spirit in his ſo recording them, or in their being uttered, directed to any particular one now living; but the former to the man ſick of the Palſie, which was followed therefore with his being healed at its confirmation; and the latter to the Church of *Iſrael* to be recalled and brought back to their Land again; and therefore, that because of any ſuddain bringing them to this, or that

and that God hath *Elected* us, and absolutely decreed us to Life by him; and how shall we be certain of that before we believe, that we may be induced, and perswaded to believe with any confidence or relyance? If we can be certain of that, before we believe on him, it must be by some divine Revelation; for only by that can we be certifyed thereof: but where is there any such Revelation in the Word of God, that tells any man that yet believes not on Christ, that he is *Elected* of God? *That Christ is the Elect of God, the stone chosen of God, and precious, the Holy Ghost saith,* 1 Pet. 2. 4. *Isa.* 42. 1. And that they who come to, and are built upon him, are the chosen generation: it saith also, 1 *Pet.* 2. 9. But not so of any not believing in him; much less that this or that particular man is: perhaps some may say, that God reveals it to them by his Spirit, either as working in them, or immediatly dictating by some Scripture saying to them, that they are of the *Elect* number; some conclude it for themselves and others, because of some operations of the Law in them, convincing them of their sin and sinfulness, and humbling them so, as seeing the necessity of a Saviour to be willing to be saved by him; which they take as distinguishing evidences of the Spirits working in them: but that the Spirit of God is given by the Law, and its convincements, or that such operations are, or can be evidences of Gods *Election*; unless the Law and Testimony of God assert it I know no good ground to believe, and find no Scripture to assert; and therefore they that do so, do it upon their own and other mens authority, without any good Foundation, I suppose in Gods Word and Doctrine: how many have had such convincements and operations, and yet have miscarried by despair, or otherwise, whom they will

will not therefore ſay were of the *Elect*; others ſay, God by his Spirit ſuddainly darted ſome Scripture ſaying to them, by which he aſſertained them thereof; ſuch as that, *Son be of good comfort, thy ſins are forgiven thee*: or, *I have loved thee with an everlaſting love, and therefore with loving kindneſs have I drawn thee*. That God doth by his Spirit bring his words to the remembrance of his Diſciples that believe on him, I deny not; but that the ſuddain darting in of ſome ſuch ſaying to the minds of perſons, is always the act of God by his Spirit, or is a good evidence of *Election*, I ſee no ground to believe; for even *Satan* himſelf can transform himſelf into an Angel of Light, and for his own ends can ſuggeſt Scripture ſayings, for he did it to our Saviour himſelf, *Mat.* 4. 6. And poſſibly may do the ſame to others to mis-bottome them, and lead them to have the ground of their faith and hope, and matter of their rejoycing, in ſomething beſide Chriſt, and him Crucified, and Gods love and mercy, as teſtified therein; certain it is, that all the promiſes of God are in Chriſt; yea, *and in him Amen, to the glory of God*, 2 Cor. 1. 20. And therefore cloſing with, and believing on him, they become ours, and we may receive the comfort of them: but that they belong to any, as out of Chriſt, and not yet come to him I find not: certain it is again, that neither the one or other of thoſe ſayings, or any the like recorded in the Scriptures, were by the Spirit in his ſo recording them, or in their being uttered, directed to any particular one now living; but the former to the man ſick of the Palſie, which was followed therefore with his being healed at its confirmation; and the latter to the Church of *Iſrael* to be recalled and brought back to their Land again; and therefore, that becauſe of any ſuddain bringing them to this, or that

mans mind, they are therefore to be looked upon as Teſtimonies from God, of Chriſts dying for ſuch men, more then others that have no ſuch things ſo brought to them, or of Gods *Election* of them, is very doubtful and uncertain. As for that Principle before mentioned of ſome learned perſons, *That every man, yea the Reprobates too, are bound to believe, that they are Elected of God, and ſo that Chriſt dyed for them as Elected ones:* I am ſure thats no divine Revelation; and they that forſake Gods ſayings in the Scripture, declaring *that Chriſt dyed for them*, to fetch a ground for their belief of it from that ſaying, *forſake the Rock to build upon the Sand*, and they do little better, that forſake them to argue it from any of the aforementioned *mediums*, or others like them. If that Principle were true, then God muſt require abundance to believe a lye, no Reprobate being an *Elect* perſon in their ſenſe of Election, nor will the belief of ſuch a thing upon ſo falſe a Principle produce any worſhip but what's vain: for a bad Tree cannot bring forth good fruit, nor a falſe belief right worſhip; nay rather ſuch a Principle is fit to beget all prophaneſs, and renders it a vain thing to worſhip God at all; for if a man muſt believe he is *Elected*, in their ſenſe of it, then he muſt alſo believe That he cannot poſſibly be Damned, ſin he never ſo much all his ſins muſt be pardoned, paſt, preſent, and to come. Yea, by thoſe Principles all worſhip of God is rendred, either needleſs (as to mens eternal ſafety) or elſe bootleſs, and to no purpoſe: for if a man be *Elected*, he is as ſafe before, and without it (even from the Cradle) as eternal purpoſes can make him: if not, yet he is as ſafe without it, as eternal purpoſes will permit him to be, that is, he cannot be ſafe at all from Deſtruction; and that's a true Principle

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looſeneſs. If it be ſaid, the belief of Gods love in *Electing* us, will work in us love and obedience to him, and not looſeneſs; if any make that uſe of it, its a ſign of his Reprobation. I anſwer, The ſight and belief of Gods love, in and according to his own Teſtimony, will much ſooner and rightlier bring forth ſuch fruits, becauſe he owns his own Teſtimony and will breath in, and by it; but he will not own mens miſtakes and lies: if men of ſuch Principles do walk ſtrictly and dutifully, its either from ſome better Principle underneath really received, or their fruits are but like the *Phariſees*, beautiful to men, but to God abominable; nor yet by their Principles may any looſe walking be looked upon as a ſign of Reprobation, by them that are bound to believe, that God hath *Elected* them, unleſs they may believe, that an *Elect* man may become a Reprobate, which they will by no means grant. If any ſay, They conceit not their *Election* that they might believe, but believe that they might know they are *Elected*? I anſwer, What manner of believing is that in which they believe on one in whom they ſee by Divine Teſtimony, nothing certain that may induce them to believe, no love in God or Chriſt towards them, that being by them confined to *Election*; and ſo their Faith is not πίστις δι' ἀγάπης ἐνεργουμένη, faith effected, or made operative by love, *Gods love diſcerned*, Gal. 5. 6. Or a Faith proceeding from the appearance of the kindneſs and love or pity of God toward man, as *Tit.* 3. 4. Seeing that appears not by thoſe Principles to include them; nor is their hope begotten by the Reſurrection of Chriſt from the dead; for till they ſee their *Election*, they can ſee nothing in his Reſurrection, of advantage to, or from them, 1 *Pet.* 1. 3. Take away, or render doubtful, the Death of Chriſt

from, or to a man; and you take away, or render doubtful and uncertain the advantage of his Resurrection, and of all things to him; for as Christ entred upon his Mediatorship, and Glory, and the works thereof, through his Death and Sufferings; so all the advantages of them can concern no man otherwise then his Death concerned him, or for whom Christ dyed not; and therefore its a fallacy (that I say not a juggle) to talk of mens having acts of recumbency, and relyance upon Christ with a question and doubt, whether he was Incarnate and Suffered for them? perhaps some will say, Though we cannot tell that we are *Elected, and that Christ dyed for us*; yet we have no reason to exclude our selves, but hope we are included, for its possible we may be of that number. To that I say according to Scripture Language, *none out of Christ and short of believing on him, are called Elect to Salvation*; as i before intimated: but to answer according to their Principles, suppose thou mayst be one of the *Elect* for ought thou knowest, but thats more then thou knowest, then thou dost but cast Faith at an adventure, as some say, as men cast Dice, or draw at a Lottery; but I fear that's no Scripture Faith that hath no certain grounds for its acts or exercise, no product of the Spirit, because not from the belief of the Truth, but only a hope, that what is believed may be true: *not a Faith in Christs Blood*, Rom. 3. 25. because its a secret to thee, whether it was shed for thee; not such as in which thou mayst be able to aske in Faith, nothing doubting or wavering; or giving thanks with upright heart, or draw near with full assurance of Faith; and where there is wavering a man is like the wave of the Sea tossed to and fro, and saith the Apostle, *Let not such a man think that he shall receive any thing of the Lord*, Jam. 6. 7.

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And how ſhould there but be the greateſt wavering and fluctuating in Prayer, when a man knows not upon any divine ground, that *he hath Chriſt to be his Mediatour for him?* which he is not, if he have not firſt given himſelf to be the ranſome? muſt not that man pray in his own name, that knows not he hath Chriſt to pray in? and can ſuch a man either give thanks for Chriſt, that knows not by divine Teſtimony, that Chriſt was given for, or to him? or for the Goſpel and its meſſengers or meſſage, when he knows not whether it was ſent to him, or hath any thing in it of advantage for him! or for his health, peace, or other Worldly injoyments that doubts, or hath no divine aſſurance but that (as he is Principalled) they may be all given him with an intention and deſign to make him more miſerable in concluſion? as we throw out ſcraps to Birds to catch them that we might kill them, as a Doctor ſaith: or (as ſome others) that they might be as Chains of Gold about ones neck to ſink and drown him in the Sea? can any having theſe Principles perform the ſaid Acts of Worſhip without wavering which renders the worſhip vain, as obtaining nothing, as even now was ſaid? perhaps thou wilt ſay, God hath commanded thee to believe, and thou wilt believe, and by that will thou knoweſt thy *Election* and Chriſts death for thee. To that I ſay, 1. Where doth God command thee to believe? thou wilt ſay in 1 *Joh.* 3. 23. But that is that we believe as he hath given us Commandment. And thou and thy Teachers uſe to take We and Us for terms limited to the Believers and *Elect* in the matters of Chriſts Death, how come they to reach to all, and ſo certainly extend to any Thee at this turn, where no other Scripture expreſly extends it ſo to all men, as thoſe about Chriſts Death do extend

that expresly? it seems men would make God like themselves, and so make him to build Commandments beyond the foundation and ground of them; or they would Usurp a Dictatorship over the Scriptures to limit and extend their expressions where, and as they please. 2. But grant that God commands all, and so Thee to believe; I would thou wouldst indeed believe as he commands; that is, believe his Testimony, and that believed as the Word of God, would if indeed believed work effectually, working in them that believe it, 1 *Thes.* 2. 13. but unless that be believed, what is thy believing but a work of thine own will, which will not evidence *Election* to thee, no more then the *Pharisees* fasting and praying, sighs, and being no gross sinner, did indeed evidence Gods having by his grace discriminated him from others, and made him better then they, as he in himself trusted and therefore thanked him, *Luk.* 18.9,10. Its Gods grace in, and through Christ, and the manifestation of it in the Truth, that brings Salvation, and sets free the Will, and frames it indeed to believe, even the knowledge of his name, *Tit.* 2. 11. Joh. 8. 32. Psal. 9. 10. Not barely a command: and why sayst thou not, thou wilt love God too, and keep the Law, because he commanded thee: and so the Law Precept may suffice thee without the Gospel discovery of Gods grace to renew thee. 3. And who is the Free-Willer here but he that seems to bluster most against it, and that accuseth those of holding *free-will* in men by nature; and of making that the main in mens Salvation in opposition to *Free-grace*, who because they know the thraldome of mans will, Preach Gods Truth and the grace declared therein to them to make them free. But indeed, 4. Gods Commands according to *Thy* and thy Teachers Principles, are fitly resembled

ſembled to that Kings Commands to the Captives at *Algiers*, who would bid them free themſelves, and then he will pay their Ranſome, as to the moſt of men, to whom his not willing to make them believe is a willing they ſhould not believe whatever he commands them. Oh, but the ſufficiency in Chriſt, and his having dyed ſufficiently for *All*, is a ſufficient ground without the other, of Chriſts having dyed for All to move, and give a heart to believe. To that I ſay, If indeed he hath dyed ſufficiently for All, then he hath dyed indeed for all; and that's it the Scripture ſaith: but if that ſufficiently for All, and a ſufficiency in him therethrough for all, be to be taken in the *Doctors* ſenſe; that is, That it's enough for All, but not for All, then its a meer cypher, or juggle, juſt as if a Thouſand Priſoners might every one firmly believe, they ſhould all be ſet at liberty, becauſe as much was paid to ranſome twenty, or an hundred of them, as would have ranſomed them all; but yet all were excluded in the bargain, except that Twenty, or that Hundred. Ah, but ſome ſay, *He came to ſave ſinners, and I am a ſinner, and therefore I believe he came to ſave me, and in that I reſt, and as ſuch a one I look to him to be ſaved by him.* To that I ſay, I hope many do indeed believe upon ſuch an account, and that's well, for that's equivalent with All; *for all have ſinned and come ſhort of the glory of God, and are juſtified freely by his grace through the Redemption that is in Chriſt Jeſus*, Rom. 3. 23, 24. But if thou mean *Elect Sinners*, the caſe is altered, and thou canſt not ſo roundly infer I am ſuch a Sinner, an *Elect Sinner*, and therefore for me. If thou doſt not limit it ſo, thou hadſt as good yield and ſay, *Chriſt dyed for all men, and therefore he dyed for me*, which thy *Doctors* boggle and deſpiſe, preferring this

before it, *Christ dyed for all believers; but I am a believer, and therefore he dyed for me:* wherein, they lay the ſtreſs of all their knowledge and belief of Gods grace toward them, and of their hope for the future too, upon, and act and frame in themſelves, which not flowing from the grace of God firſt, otherwiſe ſeen in and by his Teſtimony, is very queſtionable, and but ſpurious; and ſo its no way comparable to the firm Teſtimony of God which he hath founded for ever: and aſſerting Gods good will for ſinners, and towards all men, muſt needs evidently reach every one, and afford a good foundation for all religious Worſhip required of us, and to be practiſed by us; for it neceſſarily follows thence, that we are engaged to God for his love, to love him again; and to Chriſt who dyed for us, to live to him as one that hath bought us, and is our lawful Lord; that ſhews alſo good ground to hope in him, call upon, and pray to God in Chriſts name: he being aſſuredly the Mediatour between God and us, of whom we may be confident, he having dyed for us, that he will make us acceptable to God therein, and obtain his gracious anſwers and bleſſings for us, if we yield up our ſelves to him to obey and live to him: indeed we may ſee therein cauſe to fear to offend and diſpleaſe him, and believe, if we be not reconciled to him by this his grace, and obedient to his Government, he will not though he be our Mediatour, plead for our acceptance with God in any ſinful courſe, or in any ſervice while we ſin againſt him, ſeeing the ſeverity of God againſt ſin in inflicting ſuch ſufferings upon his own Son for them; and knowing, that its his deſign not to bring us into Gods favour in our ſins, but by calling us to Repentance, and in repenting, cleanſing us from them: we ſee cauſe here alſo to

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bleſs and thank God with upright heart for his ſo great love toward us, for his Son given for and to us, and for the Goſpel, and all other means of grace and outward mercies, ſeeing them really given us of God and his good-will toward us; and yet cauſe to take heed of abuſing his grace, or any of his benefits, knowing that God hath appointed a day in which he will judge the World by him that hath dyed for us, and ſaved us from periſhing in the firſt death and judgment; and who now obtains by his Interceſſion the bounty and patience of God to be extended to, and exerciſed towards us during his good pleaſure; in which judgment, he will not judge us according to our falling or ſtanding in *Adam*, but according to our works done by us, as living through his Death under his Lordſhip over us, and Mediatourſhip for us: and ſurely this Teſtimony of Gods Spirit alſo is a much better ground for our believing what he teſtifies, then any act of our believing on him; ſeeing alſo many that do believe on him, hold not out to the end, or bring not forth fruit to perfection, who being therefore not of the *Elect* they ſpeak of, muſt by their Principles be excluded the propoſition, *that Chriſt dyed for all believers*; and who that now believes knows what he may prove to be in the future temptations? I am perſwaded mens not diſcerning and diſtinguiſhing between the two judgments, that which came, or all men to Condemnation for one mans offence before any man born to him, and which Chriſt ſuſtained for us, and hath ranſomed us from periſhing in; and that which ſhall be after all are dead and raiſed, to be pronounced and executed by Chriſt differently according to mens Works, which by the ſuperabounding merit of his Sufferings, he hath obtained power to help men out of, that they ſhall not

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be condemned in it, and will preſerve all thoſe from periſhing in or coming into the Death to which the offenders ſhall then be judged by him; and ſo for want of diſtinguiſhing of the firſt from the ſecond Death, occaſions many mens miſtakes in theſe points; together with their pride in conceits of their betterneſs, and being more beloved of God, which leads them to ſcorn to come in to Chriſt by ſuch a low door, and upon ſo common an account, as by, and upon which all others, not ſo regulated as they, might come alſo with them, they not being of the mind of thoſe who led by the holy Spirit wiſhed and endeavoured, that all might ſee the goodneſs and ſaving health of the Lord, and come to praiſe him, *Pſal.* 67. 1, 2, 3. *Epheſ.* 3. 8, 9. Yea, this makes their Worſhip vain.

2. *Secondly*, To others, they profit not by them thereby as influenced with thoſe limiting Principles and oppoſition to Gods Truth, nay they therein are above all other men (except thoſe who are indeed emphatically, *the enemies of the Croſs of Chriſt, viz.* the Profeſſours of the Truth but denyers of it in work, the betrayers of Chriſt like *Judas* with a kiſs,) the moſt ſerviceable to *Satan*, and ſo much the more as they are more ſtrict, zealous, religious, and Saint-like: for it being *Satans* grand deſire and deſign to blind mens eyes that the light of the glory of the Goſpel of Chriſt ſhould not ſhine in them, 2 *Cor.* 4. 4. Who do more effectually further this deſign, then they who render it doubtful to every man, whether Chriſt hath dyed for him, and God teſtified any love toward him, ſo as upon the divine Teſtimony in the Goſpel he may perceive it appertains to him, and he hath cauſe upon the account thereof to be reconciled (yea or that God would have him indeed reconciled) to him?

him? Now by how much the more fair ſhow theſe make in the Fleſh, and by how much the more like Angels of God they look, ſo much the more mens eyes and minds are turned from Gods Teſtimony by them, and from beholding the Light of the glory of his grace that ſhines towards them therein, to be puzzling themſelves and one another in other vain ſpeculations, which is, that *Satan* deſires and deſignes. No wonder then that Chriſt was ſo ſevere againſt perſons of this complexion, ſuch as theſe, who indeed take away the key of knowledge from men (for the Teſtimony of Gods grace toward men by and through Chriſt in that Heavenly Key, the viſion of all) neither entring the Kingdom themſelves, nor ſuffering others that would, ſhutting up the Kingdom, by barring up, the door by which they ſhould go in (which is Chriſt Crucified) and forcing them to ſeek to enter by the Windows, or climb over the Walls, to catch at ſome promiſes, which its uncertain whether they belong to them, ſeeing Chriſts death, by whom obtained and ratified, and beyond the bounds whereof they cannot extend, is rendred doubtful and uncertain to them; and which alſo are properly the portion of them within, even of them that believe; theſe are truly Theeves and Robbers as our Saviour ſaid of the *Phariſees*, who thought they deſerved it as little, as theſe think of themſelves, egregious Thieves and Robbers that take away from men the Teſtimony of Gods Spirit, the ground and Foundation of Faith and Hope, which God hath laid in Chriſt Crucified, and raiſed again and mediating for them, and ſo whole Chriſt, and by conſequence God alſo, all whoſe fulneſs dwells bodily in him: for take away the Spirits Teſtimony of the death of Chriſt, and you take away Chriſt, as to the knowledge of him, from them; and

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take away Christ and the grace of God in him, and you take away the whole Trinity and leave nothing but Law, and Work, and duty, and Frame: just like those blind *Seers* in the Prophet, who *rejected Gods rest and Foundation, and rendred the Vision of all a sealed Book or Letter, and then built up refuges of Lies, by laying Precept upon Precept, Line upon Line, that they might go and fall backward, and be broken, and be snared, and be taken*, Isa. 28. 13. I question not but some will wonder at such a charge from me against these men, and be ready to say as these *Pharisees* to Christ, *That I am a Samaritan*, that is, a deluded person, and have a Devil and am full of envy and malice against these godly men: for is there any body will they say that Preaches Christ so plainly, and so powerfully as these men? they are all for Christ, Christ, nothing but Christ, Free Grace, Effectual Grace, nothing but Grace, as if they did only cry Grace, Grace; they offer Christ to every poor Sinner, and call upon them to accept of Christ, get Christ, labour for Christ, all will do them no good without Christ, setting forth the fullness of Christ, and the freeness of Christ. All which I acknowledge they do after a sort, where they take the things of God they talke divinely; but where they take *de suis* of their own, then they speak falsly, as its said of *Satan* (whose children the *Pharisees* were, while they said *they were Gods*, Joh. 8. 41, 44.) When he speaks a Lye, he speaks *de suo* of his own, but yet he could take Gods Truth too sometime and say of Christ, *thou art the holy one of God*; and move the possessed Damsel to say of the Apostles *Paul* and *Silas, These are the Servants of the living God, and shew to us the way of Salvation*, Act. 16. 17. And what think we of these zealous strict *Pharisees* who were so

ſo exact for Sabbaths, Temple, Faſting Prayers, Tithes, *&c.* Did not they think you make their boaſt of God, and cry up hi Law, his Precept, and Commandment? yet doubtleſs they were for *Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, &c.* and yet we ſee they both neglect Gods reſt and foundation, and laid aſide the head ſtone of the Corner, while they pretended to be zealous builders of Gods Houſe. Yea, and our Saviour Taxes them here, *with making void his Commandments too, and teaching men Gods fear by mens Precepts.* And truly ſo do theſe men, the Miniſters of this Principle reproved by me; they cry up Chriſt, Chriſt, and Grace, and Free Grace; they tender and offer Chriſt, and bid men get Chriſt, and the like, but all this is but honouring him with their Lips, their heart is removed far from him, for they believe not Gods Teſtimony of him, but make him a Lyer therein. Their bidding and calling upon men to get Chriſt, and get this and that, as Faith and a broken heart, *&c.* is juſt like *Pharoah* and his Officers commanding and calling upon the poor *Iſraelites*, to go and get them ſtraw where they could find it; for, while they withhold from the Teſtimony of the Spirit concerning Chriſts death for them, and pretend in Gods name, that they durſt not aſſert its for them, and yet cry to them *to get Chriſt, believe on him or they ſhall be damned*; as if they had liberty of will or power to *get him*, which at other times they deny that they have, as indeed of themſelves they have not, what do they but oppreſs them like the *Iſraelites* in *Egypt*; nay indeed worſe, foraſmuch as their taskmaſters did not take or with-hold from them what the King gave them, as theſe do, of the like ſtamp is their bidding them *get a humble heart, a holy heart, and a penitent believing*

believing heart, while they with-hold and beat them off from that evidence of the graciousnes of Gods heart toward them, that is proper to effect those things in them; for its the Gospel discovery of Gods love in the gift of Christ to men, that the Spirit of God breathes in, to renew and strengthen the receivers thereof to Repent, Believe, Hope, Love, and to all that's good, as in that also he convinces of Sin, for not believing on him that hath done so great things for them, and is therefore so worthy to be believed on by them: and so for not Repenting, Obeying, and living to him, but being proud, haughty, covetuous unclean, and so truly humbles and breaks the so heart, and subjects it to him. Take away then this certain demonstration of Gods Love and Grace towards men from them, and all bidding them get Christ, and get such frames, is but to Preach in a manner Law and Works to them; for that also bids, requires, promises, threatens, *&c.* or like to the charity of some mentioned by the Apostle *James, that say to a poor Brother that is hungry, naked, and destitute of dayly bread, and saith to him, depart in peace, be you warmed or filled, notwithstanding they give him nothing of those things that are needful to the body; what doth such a charity profit?* Jam. 2. 15, 16. Or as if one should direct such an hungry man to bread lockt up in a Cupboard where they cannot come by it, because the key that should unlock it they refuse to give them, or rather with-hold from them though sent them by the owner of the bread: yea, therein they act like the vile person mentioned by the Prophet *Isaiah, who will speak villany and work iniquity and practise hypocrisie (that they might seem and be called and accounted liberal) uttering errour against the Lord, to make empty the Soul of the hungry, and*

cause

cauſe the drink of the thirſty to fail, ſo as to deſtroy the poor with lying words, even when the needy ſpeaketh right, Iſa. 32.6,7. And are too truly guilty of what *Eliphaz* falſly charged *Job* with, viz. *Of ſtripping the naked of the clothing, and with-holding from the hungry the bread God hath prepared for them*, Job 22.6,7. And then bid them go and get them clothing to put on, and bread to eat, while they give them no ſure demonſtration, *that Chriſt hath dyed for them*; yea, deny and oppoſe that which God hath given them in his ſure Word and Doctrine; and ſo by conſequence that his Reſurrection, Aſcention, Mediation have any thing of help and Salvation in them, for them; they talking of, and rendring Chriſt, and Free-grace, is but like, as if a man ſhould tell ſome that are abroad in danger of a ſtorm of a ſtrong Houſe furniſhed with all ſupplies where they might be ſafe and have good chear, and commend and praiſe the houſe, and the Maſter of it, and urge them to get into it, and tell them how they ſhall be entertained if got into it, but yet in the mean time cannot ſhew them the door by which they may enter, nay but lead them from it, and keep it ſhut, and perſwade them the Maſter of it would not have them go into it that way, but would have them though lame climb up by the Windows, or deſire the Maſter to put them in therethrough: Oh charitable Souls, or rather, oh piteous Preachers herein, or rather fools, and blind leaders of the blind till both fall into the ditch, as our Saviour ſaid of their zeaous predeceſſours; they render Chriſt, and talk highly and hotly indeed for Free, and Effectual grace, but will ye how? juſt as if a blind man ſhould tender a rich gift, and hiding or denying the Letters Patent whereby its given, ſhould tender in a crowd of people

ple whom he ſees not, and queſtion whether there be any there it belongs to, a ſealed Letter, pretending that there are ſome names writ therein, to whom alone its given, which neither he nor they can get to read, crying to them *Here, here, I offer it to you, take it though you are lame and cannot, and return thanks to him that ſent it, and ſee ye honour and magnifie him for it, while neither he nor any of them can read the Letter, or tell whether it be ſent to them or not.* How like to this was the tenders of Chriſt to a conſiderable Congregation by a zealous Preacher, who prayed before his Sermon, *Lord, if there be any one man in this Congregation for whom thy Son hath dyed, let not thy labours be in vain, &c.* or to that purpoſe? Oh blind guide what haſt thou to ſay to a Congregation, and canſt not tell whether Chriſt dyed for one man in it, or not? how canſt thou then Preach Goſpel or glad tidings to them? is there any tidings of joy for them Chriſt dyed not for? and what's all the good news thou canſt tell them in thy Sermon, when thou haſt firſt told God in their hearing, *That thou knoweſt not whether there be any one of them for whom Chriſt dyed?* Surely that might more diſcourage and diſingage their hearts from Chriſt and God, to hear that its queſtionable, whether God or Chriſt bear any good will to any one of them, then all that could be ſaid by thee elſe could ingage and encourage them, that being queſtioned. This gives me a fit occaſion to relate a true ſtory that I my ſelf am certain of by my own ſenſes. There was a zealous Miniſter, a man of pretty parts, and fine expreſſions, and a winning carriage in his Prayer and Preaching, I have ſeldom heard or ſeen any act more taking in both; this man being oppoſite to the Scripture extent of Chriſt Death for all, was to Preach to a company

pany in a private House. Another Minister of the Scripture perswalion therein being invited to hear him went, but before he came there he was got through the greatest part of his discourse, which was upon that Text in 2 *Cor.* 8. 9. *Ye know the grace of our Lord Jesus Christ, that he being rich* (or though he was rich) *yet for your sakes he became poor, that he through his poverty might be rich.* A very good Text, and what gave him good ground to set forth the nature of grace, and the admirableness and excellency of the grace of Christ; and he could finely and Rhetorically deliver himself to win the peoples admiration of himself; but he had just concluded his Doctrinal part, and fell upon the Application as the other Minister came in: in which Application he exhorted his Auditors to go home and admire that great and rich Grace of the Lord Jesus toward them, with many fine and witty expressions. The other Minister when the discourse was ended, having saluted him, approved what he heard in his Application, but knowing his Principles, desired (as he said) in behalf of the People, that he would answer one question that he would propound to him, and that was to this purpose. *Sir*, said he, *You have bid all this people go home and admire this rich grace of Christ towards them, &c.* but perhaps some of them may have some question upon them about it, which they being bashful may be loath to express, or propound; let me I pray you in their behalf ask you, Can you in Gods name affert concerning all this People that you have spoken to here (which might be perhaps Thirty or Forty) that Christ hath indeed testified and acted forth such grace towards them? To this the Minister that had Preached replyed, *You would I suppose* Sir *have me say for all the men in the World.* No *Sir*, replyed

the other, we ſhall not at this time go ſo far; I only ask you concerning all theſe People that are in the Room, and to whom you have been ſpeaking: upon this the Miniſter replyed plainly, *No*; *he could not*. See here what a juggle there was in his ſpeaking: No ſaid the other, then you have built a Caſtle in the Air, to bid people go home and admire that which you cannot aſſert they have good ground for. A Third Miniſter of the ſame perſwaſion with the firſt being there, replyed, *Why Sir, you may ſay it for all in this Room, for they have Gods Spirit.* Will you ſay ſo, ſaid the Second to the Firſt? *No replyed he, I cannot affirm ſo of them.* Why, but ſaid the Third again, you may ſay ſo of them all, becauſe they are in Covenant with God: but neither would the firſt Miniſter ſtand to, or own that. The Second Miniſter did weakly, in not preſſing the ſpeaking Miniſter a little further, and asking him of which or whether of any of them in his Audience he could aſſert, *That Chriſt had ſhewed ſuch grace toward them?* I ſuppoſe had he asked and urged that as to any one, there the Miniſter had been at the ſame loſs as for them all; but its likely the other Miniſter thought not of it. But the Miniſter that ſpake, undertook for himſelf to prove, *That Chriſt dyed for him, though he believed not that he dyed for all:* and the other Miniſter deſired him to let him hear his evidence for it, and thus it was, Saith the Miniſter, *Chriſt dyed for his Sheep, but I am one of his Sheep, therefore he dyed for me*: The other replyed, That he muſt put him upon the proof of his ſecond propoſition, *viz. That he was one of Chriſts Sheep*; why ſaid the Miniſter I prove it thus, *Chriſts Sheep hear his Voice, but I hear his Voice, therefore I am one of his Sheep.* The other put him to prove, *That he heard Chriſts Voice.* To which he

he ſaid, *I have heard him calling me out of Darkneſs into his marvailous Light*: But ſaid the other, how will you make that evident to me, that you have ſo heard Chriſt? to which he confeſſed, *That indeed he knew not how to make it evident to him, ſo as he might ſee it.* But ſaid the other to him, I will take up your own Argument againſt you, and prove, if that be true that you hold, *That Chriſt did not dye for you*; and thus he did it: You ſay, ſaid he, *That Chriſt dyed only for his Sheep*, but you are none of Chriſts Sheep, and therefore he dyed not for you. *I am his Sheep, ſaid the Miniſter.* I diſprove it thus ſaid the other, *Chriſt's ſheep hear his Voice, but you do not hear Chriſts Voice*, Therefore you are none of Chriſt Sheep, *I do hear his Voice, replyed the Miniſter.* I diſprove it thus ſaid the other, *God bade his Miniſters or Diſciples to go and Preach Goſpel to every Creature.* But you ſay, *that you cannot aſſert, that he dyed for all in this Room*; and by conſequence cannot affert Goſpel or glad-tidings for all men, therefore you hear not Chriſts Voice; with which the Miniſter was ſo evidently concluded guilty, that I remember not any anſwer he could return thereto. By which ſtory not related to diſcredit the perſon (whoſe Name I therefore conceal) but to ſhew the pitiful deceit in men of thoſe Principles, it appears how they tender and Preach Chriſt to men, even like blind men, at an uncertainty, as one that ſhoots at rovers, and no marvel then that ſome of them would have their Hearers caſt Faith at an adventure, like men that caſt Dice, and draw at a Lottery. And are they not herein like the Meſſenger that came to *David* with *Tidings my Lord the King*, but when he was asked about the buſineſs, he came off with *Thy Servant ſaw a great tumult, but I know not what it was*, 2 Sam. 18.20, 22,

29. who was therefore bid to ſtand aſide. Even ſuch Tiding carryers, or Goſpel Preachers, are theſe men in theſe Principles, that are ready to run and go forth with great matters, as if they knew the ſecre s of heaven, and had what would ſave all that hear them, to declare and ſpeak of Gods Love, and Free-grace, and of Chriſt and his fullneſs: but if a man ask them, but *Sir* I pray you, Did God ſend Chriſt to be my Saviour? Or hath he laid down his Life for me? or teſtified any real hearty love or pity to me, that may ingage my heart to love, and live to him? their Anſwer amounts to this; *I ſee a great deal in the Scriptures about Chriſt, and Grace, and Gods Love, the neceſſity of having Chriſt, the Teſtimony in Chriſt, the happineſs of all that have him, and the miſery of all that have him not, but live, and dye without him: but as to the matter you queſtion, whether all this concerns you, ſo as to give you any good ground to believe on him, whether God hath any love for you? and by conſequence that you have good cauſe and ground to believe on, and love him, I can ſay nothing.* Is it not evident then that theſe men are maskers in this matter, and juggle with men, making them believe, that they are Gods Embaſſadours, and have his Meſſage, and yet can ſay nothing to the main purpoſe? ſpeak fine words, and deceive the people with putting them upon *Precept Precept*, while they with-hold from them, and deny to them Gods Reſt and Foundation, to which they ſhould lead, and upon which they ſhould build them. But alas! how can theſe men do otherwiſe, but ſpeak deceitfully, and at randome, when they repreſent the God of Glory and Truth, ſuch a one as themſelves, as having a two-fold will, the one ſecret, and the other revealed; and the ſecret contrary to his revealed; ſo as that according to his

revealed

revealed Will he would have all ſaved: but according to his ſecret Will the moſt deſtroyed. Oh miſerable men that thus repreſent the God of Heaven; and what then can their tendrings of Chriſt, and calling upon men to believe in him be but ridiculous Pageants? nay by their Principles all Preaching and Hearing are needleſs exerciſes, only as men are Deſtinated to be doing ſomething right or wrong: for by their Principles, *If Chriſt have dyed for men, they cannot Damn themſelves if they would, for all their ſins paſt, preſent, and to come, are ſatisfied for, Chriſt will follow them into every Court, and ſee them all diſcharged, and he ſtands bound as it were for all them to bring them to Heaven: if not, they cannot but periſh.* Did I indeed believe ſuch Principles, I ſhould think my ſelf a fool to take care of my Soul, ſeeing I am either ſaved of damned unalterably tantamount already: either *tantamount* (as another of their Doctors ſaith with approbation of many of the reſt) juſtified from eternity, or *tantamount* damned from eternity. If I be *Elect*, and Chriſt hath dyed for me, I cannot ſin my ſelf to Hell; and if not ſo, I cannot poſſibly ſeek or ſerve God ſo as to get to Heaven: And ſo all Worſhip of God is rendred vain. All I can do, as ſome of them ſay, is but to mitigate the Torments to be endured, if not *Elected*, and ſo that its beſt but to live morally, and do no hurt to any body, and not meddle at all with Religion, for elſe by getting more knowledge of what I ought to do, and being no ways in a poſſibility of obtaining Effectual Grace for doing it, I ſhall but increaſe my miſery and condemnation by encreaſing my ſin. Surely the Patrons and Practiſers of theſe Principles are Vain Worſhippers, at leaſt ſo far as their Worſhip ſprings from, and is leavened with them. I will not ſay they are *Phariſees*,

ſees, but I cannot but ſee in the Light of Gods Teſtimony, that they are ſhrewdly leavened with their leaven. Nor write I thus out of envy or malice to any of them. I deſire only the purging out of the leaven from them, that they may be ſaved. Yea, and that the Church of God may be purged from ſuch evil Principles as do ſo much leaven it, and corrupt it under its appearing zeal and ſtrictneſs; *That men might indeed glorifie God for his mercy, in Chriſt Jeſus, and be born of Water, and of Spirit; even of thoſe Principles of Truth declared in the Goſpel, and the holy Spirits co-operation therewith; and not be the ſeed of falſhood, lying Children, both begot of, and nurſed up with lies, and full of lying, falſe, vain profeſſion and worſhip, inſtead of true Godlineſs.* The men that hold theſe Principles many of them I reverence as men, and as men indued with ſuch parts and demeanours as they ſeem to have in their Converſations, as I hope in many of them ſpring from other and better Principles then theſe. When I judge according to appearance I am like to be ſnared with them; but when I look into the perfect Law of Liberty, and compare them with what's therein, I cannot but blame and reprove theſe Principles, and all that ſprings of them; truly I think I may ſay in a manner as our Lord Jeſus Chriſt ſaid, *I judge no man in all this*, that is, I as a man, *but if I judge, my judgment is juſt or true, becauſe I am not alone, but the Father whoſe the Scriptures of truth are is herein with me:* did I of my ſelf, and by my wit and wiſdome judge any man, it ſignifies nothing; for what, or who am I, that I ſhould judge another mans Servan s? but where the Word of God and its light evidences mens faultineſs and guilt, and reproves them, and leads me to reprove and judge them; it's no more I, in that caſe,

caſe, but the Word of God, or God himſelf by his word that judgeth, and let us all take heed to amend what is ſo judged.

Queſt. *But what then may ſome ſay, are there no Vain Worſhippers, but only the men of theſe Principles? or will the receipt of the General Redemption, or extent of Chriſts Death, free therefrom?*

Anſw. To that I ſay as to the former part of it; I wiſh it were ſo that none but men of thoſe Principles were chargeable herewith; but it is otherwiſe, there are many others that Worſhip God in vain, though I have moſt largly inſiſted upon theſe, for theſe two reaſons:

1. Becauſe they are harder to be convinced of the guilt hereof, magnifying themſelves, and applauding one another, as if it were their vertue to maintain ſuch Principles as are in truth ſo falſe and pernicious, like as it were with the *Phariſees*, whom Chriſt therefore more earneſtly inveighed againſt for the ſame cauſe, out of Love, that they might, if poſſible, be convinced of, and caſt away thoſe evil matters, that they might be ſaved, *Joh.* 5. 34. For the *Publicans* and *Harlots* were in a better capacity to receive the Truth then ſuch.

2. Becauſe by their great and glorious appearances, boaſts and applaudings of themſelves and one another; and ſeeming Piety and affection toward God, in drawing nigh to him with their mouth, and honouring him with their lips; they draw away many after themſelves into their deceitful ways, ſo as to cauſe the way of truth to be evil ſpoken of and rejected as dangerous and erroneous, ſhutting up the Kingdome of God againſt men, as we have foreſeen, and not ſuffering them to enter it.

To the Second part of the Queſtion, I anſwer, That the extent of the grace of God, in, and through

Chriſt, and his Death for All, is able to ſave from the falſe Worſhip, and from all evil things, if duly received and minded; the grace of God therein teſtified is ſaving, or brings Salvation to all, teaching us that denying all ungodlineſs and worldly luſts, we ſhould live *ſoberly, righteouſly, and godly* (or in the right Worſhip of God) *in this preſent World, &c.* but yet foraſmuch as the grace of God alſo may be received in vain, there may be and are alſo many aſſenters to it; many that do not aſſent to, and walk in the profeſſion of the contrary Principles, who yet may be guilty alſo of falſe and vain Worſhip.

That the grace of God may be received in vain, the Apoſtle implies in 2 *Cor.* 6. 1, 2. *In exhorting not to receive it in vain*; though according to the Principles before reproved, it cannot be ſo where it is indeed, and really extended or intended to men: nor otherwiſe where it is not according to their Principles, mens failing of Gods Grace proceeds from Gods failing or denying to be gracious to them; there was but an appearance and tender, no reality of Grace towards thoſe who fail of it; but leaving thoſe Principles, it is ſignified in the Parable *of the Seed ſown in divers grounds, and in the Parable of the draw Net, and of the Wedding Dinner*, both that the true grace of God may be received in vain, and that, and how it is ſo oftentimes: Gods Name, though our help ſtand in it, may be received or taken up in vain, ſo as men may not be helped and ſaved by it, as ſo taken up: and all that receive Gods grace, or take his name in vain, do alſo *Worſhip God in vain*; whether (according to the Parable of the Sower) they be

1. Such as are Formaliſts, ſuch as are Profeſſours of Religion indeed, and they hear the Goſpel, and ſometimes in hearing, the Word lights upon their hearts,

hearts, and they are at preſent attended and moved by it, and they come, and pray, and Worſhip, but their hearts are like the way-ſide, not convinced of their need of being found in Chriſt, and of having that Chriſt who dyed for them, to be their Portion and Inheritance; and ſo they ſet not their hearts with affection to the Word, but are as thorow-fares for all Paſſengers; and ſo what of the grace of God is at any time ſown upon their hearts, *Satan* eaſily takes it away, (becauſe it ſinks not into them at all ſo as to be there in any meaſure hid) *leaſt they ſhould believe and be ſaved*, Luk. 8. 12. Like the way-ſide that receives the Seed, but keeps it not from the Fowls of the Air, but they may when they will come and pick it up, and devour it: and ſuch are all looſe and carnal Goſpellers, or Profeſſors of Chriſtianity and of the belief of the grace of God, and death of Chriſt for them; and ſurely there are abundance ſuch alſo, as neglecting Gods grace in ſuch manner, will not be ſaved by it, and all their Worſhip of God is in vain.

2. Or whether they be ſuch as do more ſeriouſly heed and receive the Word of Gods grace, ſo as they are affected and taken with it, and entertain it with joy, but yet it is not ſo deeply rooted in them as to abide, and to cauſe them to perſevere in it againſt all temptations and threatned dangers; and therefore when temptations (by falſe and corrupt Doctrines or otherwiſe) and Perſecutions and Sufferings for the Goſpel ſake come, they are offended and fall away from Chriſt, and from his Spirit, and thereby render all they have done to be in vain, as to their own welfare and happineſs in the concluſion: yea, and do miſchief to, and endanger others alſo therein, ſtumbling them, or cauſing them to fall with them, or

be

be grieved for them; and what ever Worſhip of God they perform, being fallen from Chriſt and his Truth, it will not profit them, nor any body elſe, but be to their prejudice. Apoſtates from Chriſt and the grace in him are Vain Worſhippers.

3. Or whether they abide in the form and Profeſſion of the Truth more fixedly; but yet thinking themſelves ſecure againſt all poſſibility of failing of Life, and puſt up with conceits of their fulneſs, and of the goodneſs of their conditions, or otherwiſe, falling in love with the World and the enjoyments thereof, as fancying, or finding content and ſatisfaction therein, in its riches, honours, pleaſures, friendſhip, faſhions, *&c.* They grow covetous, ambitious, voluptuous, or at leaſt dead hearted, and luke-warm in their affections, and to endeavours after Chriſt and the things of God, either retaining, or returning to a double, ſlothful, or hypocritical frame of Spirit, ſo as not to be perfect with God, or bring forth fruit to perfection, all which are Vain Worſhippers too, as hath been before ſhewed.

And if all theſe ſort of Vain Worſhippers be taken out from among thoſe that pretend to, and practiſe the Worſhip of God; how ſmall a number of Worſhippers will be found in the World? certainly but a few in compariſon of thoſe that appear to, and would be accounted ſuch; ſo that Chriſt might well call them a *little Flock*, Luk. 12. 32. and ſay, *ſtreight is the Gate* (not becauſe opened for but a few, for a ſtreight gate may ſtand open to all, ſo as any that will may enter, when a wide gate may be ſhut againſt the moſt; but becauſe of the ſelf-denyals and ſufferings attending thoſe that enter it) *and narrow the way that leads to Life, and few there be that find it*, Mat. 7. 14. And that *many are the called to the heavenly*

venly Feaſt, but few the choſen, or admitted as worthy to partake thereof, Mat. 22. 14. Many the Worſhippers of God, but few that worſhip him in Spirit and Truth, and ſo as to their own and others Spiritual profit.

Object. *But perhaps ſome may ſay, if the Aſſenters to the extent of the grace of God, and Death of Chriſt, may for all that ſo miſcarry in their Worſhip of God as well, or as much as others; what profit or benefit is there then in preaching or hearing that Doctrine more then the contrary?*

Anſw. To that I anſwer, that though its true that both the Preachers and Hearers of the Truth of the Goſpel, and extent of the grace of God and Chriſt, may miſcarry in their Worſhip of God as badly, nay and worſe then the Preachers and Hearers of the contrary, in caſe they reſt themſelves contented in Hearing and Preaching it, and do not heartily entertain and obey it in its inſtructions and teachings, yet its very much better and more profitable and available to Preach and hear that Doctrine then the contrary, or what ſwerves from it.

1. In reſpect of God, who is herein more glorified, as being believed and held forth to be a God of Truth, and full of Grace and Love to mankind; and his juſtice is more brightly evidenced and manifeſted in his puniſhing, yea rejecting and deſtroying the obſtinate refuſers and abuſers thereof: for if indeed God hath done ſo much for mankind, as in his Teſtimony is aſſerted, and is ſo good and gracious to them in, and by Chriſt Jeſus, affording his Light and Truth more or leſs, his goodneſs, patience, bounty, yea and Goſpel, to lead and move them to Repentance, and ſave them from Deſtruction; requiring of them an hearty receipt of, and anſwerable fruit

to

to what he gives them; then if they put away, and refuse his Light, and Truth, slight and reject his Grace, and harden their hearts against all his Calls and Counsels, Reproofs, and Warnings, Means and Methods he vouchsafes and makes use of in seeking their good, he must needs appear, and be believed and acknowledged to be most just in his leaving them to perish, and executing his Wrath and Vengeance upon them; and such is the way, ground, and method of his threatning and executing judgment upon the *Jews*, *Gentiles*, and *Christians*, mentioned in the holy Scriptures every where, witness these following, with many the like places, *Psal.* 4. 2. with 81. 10, 11, 13, *&c.* *Prov.* 20. 21, 22, 23, 24, 25, *&c.* *Joh.* 3. 19, 20. *Rom.* 1. 18, 19, 20, 21, 28. 2 *Thes.* 2. 10, 11, 12. & 1. 7, 8, 9. *Rom.* 2. 5, 6, 7, 8, 9, 10, 11, *&c.* Whereas to make God the first hater of men and Destinater of them to Wrath, or the leaver of them in and for the sin of *Adam* to perish without a Ransome or Remedy, and then to call upon them to repent and believe on Christ, without offering them sufficient grace thereto; for which they never had power, no not in *Adam*, given them: for to say they had power given them thereto in *Adam*, is like as to say, That God gives men power when whole and sound to recover themselves; or go to a Chyrurgeon to heal them, when by their careless falling their Necks shall be broken) and then to condemn, and eternally punish them for doing what they either were necessitated to by Gods denyal of his grace, or for not doing what they could not possibly do for want of help; is greatly to dishonour, and blemish his Justice in his Judging, as well as to render him false and a lyer in his words and sayings, and of less compassion towards men in his Provisions for, and dispensations

diſpenſations to them, then his words repreſent him; yea, rather chargeable with ſuch cruelty as is moſt contrary to his Nature, which is Love, and therefore odious to him, and abominable to his ſight.

2. In reſpect of others. It affords a good and ſolid bottom and foundation unto men for their well liking of, loving, and ſubmitting themſelves to God, and our Lord Jeſus Chriſt, yielding obedience and ſervice to him, in hope and confidence of his favour and bleſſing: while they may therein ſee he highly well deſerves of them, and hath manifeſted himſelf loving, and gracious to them. And in them that ſet their hearts thereto, and obey his calls and counſels therein, as he is preventingly inabling and moving them, it is ſufficient and efficacious to produce (as we have by the way obſerved and ſhewed) a right, hearty, acknowledgment and worſhip of him; for the love and grace herein teſtified and diſcovered is apt and able to beget love in men again, and a reverent filial awfulneſs towards, and fear of him; and will, where heartily minded and received, renew and regenerate thereunto, Miniſtring Spirit and Life to them; for where the holy Spirit in his Teſtimony is heartily minded and cloſed with, there (as we have alſo foreſhewed) he will enter and work his good works with Power. *The word of Chriſt dwelling richly in the heart, it will be filled with the Spirit*; as is implyed by the Apoſtle, in *Gal.*3.16. compared with *Eph.* 5. 18. Whereas on the other ſide the hiding his grace from men, and rendring it doubtful and uncertain to them, and putting them about by other ways which are fallible and uncertain (that I ſay not falſe) to ſeek to find out the knowledge thereof, cheats and abuſes ſouls, as we have partly ſeen: ſo as even they that do hear and obey their Doctrines, and are their Converts

and

and Proſelytes, having their fear of God taught them by mens Precepts or Sayings inſtead of Gods, they become ſpurious Children, and a ſeed of falſhood; and, as its ſaid of the Converts of the *Phariſees*, made worſe thereby, then if they had ſtill continued in their irreligions, being cheated with a falſe Righteouſneſs and Holineſs, even that which is their own, and of themſelves, the birth of their fleſhly Underſtanding, Will, and Strength, inſtead of that Righteouſneſs that is by the Faith of Gods Teſtimony, and the Product of the holy Spirit, inlightning their minds, and renewing their hearts therein, or thereby, as was manifeſted in theſe *Phariſees* of old, who took the workings of their Will, and their actings therein to do ſuch matters of Religion toward God, as they did for the Products of ſome ſpecial unſeen grace of God, when as that grace in Chriſt which the Goſpel diſcovers (the grace through which the right Worſhippers believe, *Act.* 18. 27.) they were ignorant of, and oppoſite to, through their unbelief; being cheated with this, and taking a dream inſtead of Gods Name, *Jer.* 23. 25, 27. and their own Righteouſneſs inſtead of Gods, they were (and are) thereby more proud, obſtinate, unprofitable, yea ſcornful of what might certifie them, and ſo further from the Kingdom of God then they who had no appearance of Righteouſneſs and Religion at all; for they had none to cheat themſelves with, but ſeeing their own emptineſs, and nakedneſs, did the more eaſily embrace the true Goſpel Righteouſneſs, as is ſaid, *Mat.* 21. 31, 32.

3. In reſpect of themſelves that Preach. Its far better to Preach Gods Truth, then their own and other mens miſtakes; for by Preaching Gods Truths, and declaring Gods Counſel (preſuppoſing that while they

they Preach it to others, they do not ſtumble them from it by their evil Works and Practiſes, or corrupt it with other things that diſagree with it,) they diſcharge the truſt God commits to them, *and are free from the blood of all men*, Act. 20. 26, 27. If any of thoſe which they ſpeak to, and warn with Gods words, refuſe and periſh, their blood will be upon their own heads; and the Preachers have delivered their own Souls, *Ezek.* 3. 19. and 33. 9. Whereas they who Preach their own or other mens thoughts, dreams, and traditions, inſtead of Gods Word, they feed mens Souls with chaff inſtead of wheat, *Jer.* 23. 26. and with husks, inſtead of good wholſome bread; with lies inſtead of truth, and thoſe whom they beget they make children of falſhood and deceit, yea *children of Hell*, Iſa. 57. 3, 4. Mat. 23. 13. And their miſcarriages and blood will be upon the Prechers heads, *Ezek.* 3. 17, 18. and 33. 7. 8. And by belying the Lord, and ſaying, *they were his Meſſengers, when they were not, and delivered his meſſage when they did not*; having made themſelves unfaithful and diſloyal both to God, and the Souls of their Hearers; their judgment will be more eminently, and inevitably grievous; for *they bring upon themſelves ſwift Deſtruction, even the darkneſs or miſt of darkneſs*; as is declared in *Jer.* 23. 9, 10, *&c. Ezek.* 13. 1, 2, 3, 4, 5, 6, &c. 2 *Pet.* 2. 1, 17, *Jude* 13.

Indeed, in reſpect of thoſe that either Preach or Hear the Truth, and yet obey it not, but abuſe it, their Judgment and Condemnation will exceed (eſpecially thoſe that Preach it, and yet diſobey it, and walk not in it to honour it) becauſe they cauſe others to ſtumble at it, and ſtrengthen the hands of its enemies and oppoſers, and of all evil doers, that they return

return not from their evil ways, causing them either to embrace and walk in false ways of Religion and Worship, or else to retain their prophane and irreligious courses: and cause the Name of God to be evil spoken or thought of, and Blasphemed; and stand grosly contrary to Gods Great Design for lifting up, and glorifying his Son and his great Name in him, which by the lewdness and lightness of such abusers of, and Sinners against known and acknowledged truth and grace, is much stained and made odious; they being therein as the Apostle stiles such emphatically, *The Enemies of the Cross of Christ*, Phil. 3. 18. as was before noted. And therefore these of all others are in danger of the deepest miseries: to such especially belongs that Woe wherein our Saviour saith, *It cannot be but that offences will come: but Woe be to the man by whom the offence cometh; and whoso shall offend one of these little ones that believe in me, it were better for him that a Mill-stone were hanged about his Neck, and that he was drowned in the depth of the Sea*, Mat. 18. 6, 7. All which being duly considered,

Use 2. It may admonish us to take heed, and give diligence that we may not be of the number *of false Worshippers, and Worshippers in vain*; nor be deceived or corrupted by them: to that end,

1. Examining our selves by what is said from, and according to the holy Scriptures, and in them, whether we be not of any of those sorts *of Vain Worshippers* here detected: examine we our selves, whether we be in the Faith? and whether Christ in the Knowledge and Spirit, or Divine Vertue of him, be in us; without which, we cannot but be vain, and unacceptable Worshippers, such as are Reprobates, rejected,

rejected, and diſallowed of God in all that is done by us, as perſons of no right judgment or practiſe, 2 *Cor.* 13. 5. not taking up reſt in that we worſhip God, or in that we do it with a great deal of zeal and ſtrictneſs, for that we may do, we ſee, and yet all in vain, and to no purpoſe. Oh let us ſearch and try our wayes, and ſee if no iniquity of any of the kinds above mentioned, either in Principle or Practiſe, cleave unto us, judging our ſelves wherein ſoever we find our ſelves guilty by the Light of Gods holy Law and Doctrine, *and turning our feet to Gods Teſtimonies, making haſt, and not delaying to keep Gods Commandments*, Pſal. 119. 59, 60. And Lord help me firſt to try, and ſearch my wayes and judge my ſelf, pulling out the beame out of mine own eye, that I may not while I am buſie to judge others Principles and wayes, be guilty of any of them my ſelf, but may teach my ſelf while I teach others, and while *I abhor robbery, I may not commit Sacriledge*; praying God to purge out of me, and cleanſe me from all Formality, Guile, Hypocriſie, Double-mindedneſs, the love of the World, and its vanities, or what other evils may be found in me, to hinder the acceptableneſs of my Worſhip of him; and to help me ſo to mortifie my Members that are upon the Earth, Fornication, Uncleanneſs, evil Concupiſcence, inordinate Affection, and Covetouſneſs which is Idolatry; and ſo to put away, and keep me far from every evil thing, that I may ſo believe on, and love Chriſt, and God in him, as to live to him, and by the Faith of him; and ſo ſoberly, righteouſly, godlily in this preſent World, and ſo let us all judge our ſelves.

2. Looking diligently to our ſelves, and one another, that we either be not guilty of not receiving Gods rich and free Grace in Chriſt which is ſaving,

or such as brings *Salvation to all men, and teacheth us denying all ungodliness and worldly Lust to Worship him aright*: or of *receiving it in vain*, so as to fail of the saving efficacies, and operations thereof, and the vertue therein, which would frame us to, and produce in and from us that right Worship of him which will not be in vain, and without profit to us; and surely it concerns us so to look to our selves, and to the grace of God, considering,

1. The great wilines, vigilant industry, and restless diligence of *Satan* our Adversary against us, who goes about continually seeking occasions and advantages to hinder and deprive us of this so rich a Jewel as the right Worship of God, the Godliness that hath such promises and profit thereto annexed, 1 *Pet.* 5. 8. 1 *Tim.* 4. 8. and 6. 6.

2. The close and strong workings of the flesh, with its Wisdome which is enmity to God, and not subject to Gods Law and Doctrine, nor can it be, and with its affections and Lusts; ready to receive the suggestions and impressions of *Satan* upon it, to lead us from the grace of God to mind and walk in, either a total denyal or neglect of him and his worship, or else in some false way of exercising it which may be unprofitable and vain; yea, dammageable and pernicious to our selves and others.

3. The many Snares and Temptations in the World, besetting us both from its things and persons; indangering us (through *Satans* Tempting us, and the flesh's too great readiness to comply therewith) to fail of the grace of God, and so of that exercise and practise of godliness, to be thereby produced in us, which would be not in vain, but exceeding gainful to us. Let us take heed against all those to hear and learn of God the knowledge of our Lord Jesus Christ,

Christ, and of the infinite excellencies and fulnes of grace in him, and therein the knowledge of him that sent him, so as that notwithstanding all that all those enemies can do to hinder us, we may come to, and abide in Christ, and walk in, and after his Spirit; and to Worship God acceptably with reverence, and godly fear, and lay hold on everlasting life: considering further,

4. The great folly and madnes of careles herein, in respect of the los and dammage we should sustain thereby. Who would willingly labour in vain, and run in vain, if it were but for Worldly advantages propounded, especially if they be of any considerable worth, or value; when there is a certainty of obtaining, in taking a right course, and being diligent therein? who would not in such case be circumspect and careful, least mistaking through rashnes, or through slothfulnes, or any other cause, he should be cheated and disappointed of his desires and expectations of the proposed benefits? yea, and would it not sadly grieve a man in such a case through any mistake or inadvertency or otherwise, to spend his strength and labour, and by being diligent in a wrong way, come off at last with nothing? And oh then, how much more should we be careful in these greater, and far more weighty matters of our Souls! where the gain and profit is both infinitely greater, as running through all the conditions of this life, and extending to an after, even an eternal Life, wherein we may have unspeakable and unconceivable joyes, glory, peace and happines, without the least mixture of allay by any thing of grief, fear, or whatever else might disturb or interrupt our fullest injoyments; and the certainty of our injoyment thereof in a right way and course far greater too

then we can have of any matters here promiſed to, or ſet before us; for as much as we have far greater and ſurer ingagements for the aſſertaining them unto us, even the Word and Promiſe of God, the Father, the Son, and the holy Spirit, confirmed by his Oath; That *by two immutable things, wherein it is not poſſible for God to Lye, we might have ſtrong conſolation that flee for refuge to lay hold on the hope ſet before us, which hope we have as an Anchor ſure and ſtedfaſt, having the matters of t alſo confirmed by the precious blood of Chriſt the Mediatour of the New Teſtament, who hath undertaken to mediate the performance of them to us, being to that purpoſe entred within the Vail as our fore-runner for us, made an High Prieſt, yea, an everlaſting Kingly Prieſt, or King and Prieſt, after the Order of Melchizedeck:* ſo as he can powerfully prevail with God; and obtain for, and command to us what-ever grace and bleſſing is requiſite for the preparing us for, and bringing us to poſſeſs the ſaid great bleſſings in a due, and diligent attention and obedience to him. Oh folly then *to neglect ſo great a Salvation*, when there is ſuch a poſſibility; yea certainty in a diligent taking heed to obtain it. Conſidering alſo,

5. That anſwerable to the gain, and its certainty, if a right courſe be taken, will be the diſappointment, grief, and miſery that will enſue, if it be not taken, but through going wrong, *we Worſhip God in vain*; for then we ſhall not only looſe the profit propoſed, and therein our Souls Peace, Safety, and Comfort; but alſo plunge our ſelves into an unconceiveable gulfe of the Wrath of God, and his juſt Indignation, producing inexpreſſible and inconceiveable pain, torment, and vexation to us. And if we would not, for a little want of care and diligence to do right,

willingly

willingly looſe our Reputation, Eſtates, Liberty, much leſs the hope of ſome great Inheritance and Kingdom proffered us: and plung our ſelves into inextricable ſtreights and difficulties, debts, priſons, and the ſaddeſt and worſt of troubles, torments, and deaths that may befall us here; oh then, what folly and madneſs would it be for us, for want of a little care and diligence, nay of the greateſt and moſt exact circumſpection and cauteloufneſs, to looſe the favour of God, and his bleſſing for ever; the everlaſting fellowſhip with Chriſt, and the comforts of him, and of his eternal Spirit, the ſafety and happineſs of our Souls, Heaven, and Eternal Joy and Glory; and to plunge our ſelves into endleſs, eaſeleſs, and infinite Woes and Miſeries! Oh that theſe things were more heartily and ſeriouſly conſidered by us, ſo as we might all of us awake up to, or go on more vigorouſly in the ways of Truth and Righteouſneſs, *looking diligently leaſt any man fail of the grace of God: leaſt any root of bitterneſs ſpringing up trouble us, and thereby many be defiled. Leaſt there be any Fornicatour, or prophane Perſon as* Eſau, *who for one morſel of meat ſold his birth-right, and ſo loſt the bleſſing which he afterward could not inherit, though he ſought it carefully with tears,* &c *Heb.* 12. 15, 16, 17. And therefore

3. Let us take heed of what may make us fail of Gods grace, and fall ſhort of that Salvation that is, in, and by Chriſt Jeſus; and of what may make us falſe and vain Worſhippers of God. As

1. Let us *take heed, and beware of falſe Prophets that come to us in ſheeps Clothing, and have the appearance of either Sheep or Shepheards, but yet inwardly and underneath are ravenous Wolves, and ſuch as would devour us, and rob us of God and Chriſt, and his bleſſing,*

by perverting us from the right way of Worſhipping him. Let us beware of the *Pope* and his *Cardinals* and *Biſhops*, and all their Impoſitions upon us, and corrupting of the Doctrine and Worſhip of God; yea let us keep as far from that polluted Church of *Rome*, and all its Abominations, and from all other Impoſers, and Impoſtors, and Deceivers, that obtrude upon us, their devices, inventions, and traditions, inſtead of, or more then, or together with, and beſides as neceſſary for our right Worſhiping God for our Salvation, as well as Gods Precepts and wholeſome Truths, and Doctrine. And among them let us take heed of thoſe dangerous Doctrines and Principles before moſtly reproved, that would in a manner devour all the good ground of Repentance, Faith, Hope, Love, and of all good things to be effected in, and practiſed by us, and ſo by conſequence too of all the good ſet before us, as matters to be enjoyed of us, which God hath afforded to us; the Foundation laid in *Sion* for us; by robbing us of the grace of God toward us, in, and through Chriſt, as ſet before us in his glorious Goſpel, ſo as it might not be ſeen and perceived by us, in Gods light, and upon the account of his Teſtimony (the only undoubted, and unqueſtionable Verdict and Inſpiration of his holy and bleſſed Spirit,) though as ſo declared, its the bottome and ſpring of all our right acceſs to, and Worſhip of God: ſurely they are therein right Wolves indeed, who would devour us from that, or that from us; and would foyſt in other things, as our Acts, Works, Frames, or any unſound Principles and Rules of their own, or other mens, or what ſuch Rules or Principles may produce in us, inſtead of Gods, and his Spirits faithful aud infallible Sayings; however they may abhor Surplices, and Sircingles,

Sircingles, or any pompous Ceremonies, and Geſtures, Frames, and impoſed modes of Worſhip, as the brats of *Babylon*, and prefer other more plain, and inoffenſive wayes of external ſervice. And truly ſuch Principles as thoſe above reproved, *That Chriſt dyed not for all men, but only for an Elect number, that are but few, and can never poſſibly, finally, miſcarry; and yet that it behoves all men to believe they are of the Elect* (and ſo out of all poſſibility of failing of Salvation, which is an inſeperable adjunct of their Election) *that ſo they may believe Chriſt dyed for them*: And whatever other corrupt Sayings or Doctrines tend to, or have a natural aptitude in them to pervert the Souls of men from a right and true notion, and apprehenſion of God and Chriſt, and to hinder their right affections towards him, are far more hurtful and pernicious corruptions of Gods Worſhip where taught and received, and do render it leſs pleaſing to God, and available to the benefit and good of men, then all the Surplices, and Croſſes, Rails, Cringings, and other fond Ceremonies and Geſtures in the external performance of Worſhip which ſome do think to commend it by, and others are as greatly offended at; though it were to be wiſhed, that ſuch things alſo were leſs obſerved, or at leaſt with more moderation propoſed and urged: for as the heart is the principal part that God looks at in his Worſhip, and not the Body and its Geſtures, ſo thoſe things that blind and corrupt the heart, do moſt deprave Gods Worſhip, and render it leſs pleaſing, or rather more abominable in his ſight: and ſuch are the Principles before reproved, as is largely ſhewed; which whoſo urge, they do like the fooliſh Woman who is loud and clamorous, but yet ſimple and knoweth nothing; that calls Paſſengers that goe right on

their way, and perſwades them to turn aſide from the wholſome food, the Bread and Wine prepared by Wiſdom, and openly propoſed upon her Table in her Houſe, to drink of her ſtolen Waters as more ſweet, and the Bread of ſecreſies, or in ſecret places, as more pleaſant, *Prov.* 9. 2, 3, 5, 13, 14, 15, 17. For ſo indeed they pretend, *That ſome evidences of Gods love toward them, and that Chriſt dyed for them, from ſome ſecret ſpeakings to them, or ſigns and frames found in them, and things done by them, are far more ſolid and pleaſant then the open Teſtimony of God and his Spirit in the Sayings of the holy Prophets and Apoſtles openly in Gods Church propounded, and declared to them; and like better that men ſhould conceit and believe, that God loves them, and Chriſt dyed for them, upon ſuch falſe ſayings and propoſitions as are before recited, then in Gods way, and in his Authority*: but all ſuch by ways let us ſhun and avoid; for *they are but refuges of Lyes that are no way able to ſtand before the deſtroying flood, or ſcourge, when it paſſeth through, as Gods Foundation will, which he hath laid in* Sion, *upon which whoſoever believeth and is built, ſhall not make haſt, or be aſhamed,* Iſa. 28. 14, 15, 16, 17, 18. Alas, what Dreams do men tell when they turn aſide from Gods Word? and yet they think (which is worſe) to make men forget Gods name, (ſo as he hath declared it) by thoſe their Dreams; as is ſaid, *Jer.* 23. 27. *But what is the Chaff to the Wheat? ſaith the Lord,* verſ. 28 What are mens Dreams and Doctrines to Gods Word? their Scriptureleſs, yea *Anti*-ſcriptural fancies, to Gods moſt ſolid and ſure Teſtimony? Let us beware of all ſuch inſtructions as *cauſe to err from the words of knowledg*; and if we have liſtened to them, *ceaſe to hear them*, as we are counſelled, *Prov.* 19. 27. And ſo from all

thoſe

thoſe Principles and Sayings too, that would render all Counſels to ſuch warineſs and heed-taking, needleſs and vain for us: as ſuppoſing, or aſſerting us ſo ſafe, that nothing can poſſibly harm or endanger us, at leaſt as to any everlaſting loſs or harm, if to any at all; or ſo unſafe, that no care of ours can be of uſe and advantage to us, poſſibly to ſerve us. Yea and let us *Beware* (as the Apoſtle alſo adviſeth us, *Col.* 2. 8.) *leaſt any man ſpoile us through Philoſophy and vain deceit after the Tradition of men and rudiments of the World, and not after Chriſt:* for its by their nibling and ſticking to ſome Philoſophical Pri ciples more and rather then to Gods Sayings in the Scriptures, yea, and their meaſuring his Sayings therewith, that theſe men many of them are perverted and pervert others from the ſimplicity of Gods Teſtimony ſuch is that (to inſtance in one of them) That *Primum intentione eſt ultimum executione, ultimum executione primum erat in intentione*; what was firſt in intention, is laſt in execution; or what's laſt in execution was firſt in intention: by this ſome infer, That the deſtruction of the Sinner being the laſt thing executed upon him, it was the firſt thing in Gods intention towards him; by ſuch a Principle the murmuring *Iſraelites* who Preached in the *Wilderneſs*, ſaid right, in ſaying, That *God brought them out of* Ægypt *into the* Wilderneſs *to deſtroy them*; only they will perhaps except, that they ſay, *not mens Deſtruction, but Gods Glory in it was the firſt thing intended, becauſe the laſt brought about:* but be it ſo, yet it being his glory in their deſtruction, their deſtruction then was ſo concerned in, and unto his glory, that there was no ſeperation of them in the execution, and ſo by conſequent neither was their in Gods firſt intention. Beware we of ſuch prying into,

to, and determining of God, and of his nature, thoughts, purpoſes, and ways, by ſuch Philoſophizing; and let us cleave to the holy Spirit, and content our ſelves with his Teſtimony, and teaching, who throughly ſearcheth out the deep things of God, and truly and unerringly diſcloſes them; believing that as no man knows the things of a man, but the Spirit of a man that is in him; ſo neither knows any man (no not by Philoſophy) the things of God, but the Spirit of God only, and that the holy Apoſtles *received, that holy Spirit, and by it have ſpoken forth the things freely given them of God*; and that too in words, *not which mans wiſdome, but the holy Ghoſt, taught them*, 1 Cor. 2. 11, 12, 13. *Yea, take we heed and beware we* (as our Saviour warned his Diſciples) *both of the leaven of the Phariſees* (what would pervert us from the right way, by leading us to build beſide, and without Gods Foundation, and without his chief Corner Stone, which is Chriſt Crucified for us, ſeeking Righteouſneſs not by Faith in Gods Teſtimony, but as it were by Works, and preferring ſome *Elders* ſayings before Gods) *and of the Leaven of the* Sadduces (that would corrupt our minds about the end, by denying the hope and Reſurrection of the Dead, as hath been found among the People called *Quakers*, *Ranters*, and the like) *and of the Leaven of* Herod, (of ſuch Principles as direct us to reſolve our Faith, Fear, and Worſhip of God, into the Wills and Edicts of the Worldly Powers right or wrong, and that way worſhip men rather then God) *Mat.* 16. 6, 12. *Mark.* 8. 15. In a word, if we would not Worſhip God in vain, *take heed what we hear*, Mar. 4. 24. *and whom we follow, that we forſake not Chriſt the true Shepheard in his Doctrine, and the Doctrine of his holy Apoſtles and Prophets* (which alſo is his) *to*

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liſten unto, and go after ſtrangers, or whatſoever other Maſters, Joh. 10. 5. Yea, and then too

2. *Take heed how we hear*, even how we hear the very Doctrine of Chriſt himſelf, leaſt being hearers only, and not doers of it, we deceive our ſelves, *Luk.* 8. 18. *Jam.* 1. 22. Hate we our own, and others thoughts, and every lying and falſe way, and love we Gods Law, not reſting in a bare Profeſſion of it, and ſo in a form of godlineſs, denying the power of it (for then our worſhip of God will be in vain too; and if we look for any good, or profit of our ſelves by it, yea or perhaps unto others, we ſhall but deceive our ſelves) *but be we doers of his word, and of the work it leads us to, that we may be bleſſed in our doing*, Jam. 1. 22, 25. If we ſo receive not the grace of God, that it Regenerate us, and make us new Creatures, not only filling us with notions, or producing in and from us external Obſervations and outward Performances, but alſo with inward Knowledge and fear of, faith in, and love to God, and to one another; *ſo as our Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, we cannot enter Gods Kingdom*, Joh. 3. 3, 5. Mat. 5. 20. If we ſo receive not as to be begotten by the Word of Truth, to be a kind of firſt fruits of Gods Creatures, a more excellent Creature then our Neighbour that receives us not aright, and to the ſo ordering our affections and paſſions, as that we bridle our tongue, though we may ſeem very Religious, *yet our Religion is vain*, Jam. 1. 18, 21, 26. Prov. 12. 26. Our Saviour therefore not only warned his Diſciples to *beware of falſe Prophets*, but alſo inſtructed, That *not every one that ſaith to him* (the great and true Prophet of the Fathers own raiſing up and ſending to teach us) *Lord, Lord, ſhall enter into the Kingdome*

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of Heaven: but he that doth the will of his Father that is in Heaven: and that many ſhall ſay to him hereafter, Lord, Lord, have we not Propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful Works? to whom notwithſtanding he ſhall ſay, *I never knew you, Depart from me ye that work Iniquity.* Yea, and *that every one that heareth his words, and doth them not, ſhall be likened to a fooliſh man who built his houſe upon the Sands, which when the Rain deſcended, and the Floods came, and the Wind blew and beat upon it, fell, and great was the fall thereof,* Mat. 7. 15, 21 22, 23, 26, 27. Oh then remembring what we have noted before of the exceeding great guilt, and faultineſs of thoſe who Preaching and Profeſſing the Principles of Truth, yet abuſe them, and the God of Truth, by a bad and evil converſation, not bringing forth fruit or works meet for them. Take we heed to our ſelves, that as we call on the Name of the Lord, we depart from iniquity, fleeing all youthful, and worldly Luſts, and to all thoſe evils before men ioned as the things that render the Worſhip of God, where they prevail, vain, *viz.* Unbelief of Gods Teſtimony, Ignorance of God, and his Righteouſneſs, Double-mindedneſs, Strife, and Vain-glory, Covetouſnes, and love of the World, Hypocriſie, *&c.*

Take we heed leaſt there be in any of us an evil heart of Unbelief (ἐν τῷ ἀποστῆναι) in ſtanding off, or departing from the living God; but *exhort we one another daily, while it is called to day, leaſt any of us be hardned through the deceitfulneſs of Sin. Take heed and beware of Covetouſneſs, for a mans life conſiſts not in the abundance of the things that he poſſeſſeth. Beware of the leaven of the Phariſees, which is Hypocriſie, for there is nothing covered that ſhall not be revealed, nor*

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hid that ſhall not be made known; and follow we after righteouſneſs, godlineſs, (or the right worſhip of God,) *faith, love, patience, meekneſs, fighting the good fight of Faith, ſo as we may lay hold on eternal Life, whereunto we are called,* 2 Tim. 2. 19. Heb. 3. 12, 13. Luk. 12. 1, 2, 15. 1 Tim. 6. 11, 12. And let us all behave our ſelves in all holy converſation and godlineſs, ſo as we may adorn the Goſpel and Doctrine of God; and give no occaſion to its Adverſaries to Blaſpheme it, or us; the want of which behaviour in its Profeſſors and Preachers, is, and hath been the great ſtumbling-block to the World, and hindrance of its better acceptance; and hath occaſioned other Principles to find more entertainment: the Apoſtle therefore *exhorts even Women and Servants to be careful of their demeanours and duties upon this account,* as may be ſeen 1 Tim. 6. 1. Tit. 2. 4, 5, 10. 1 Pet. 2. 11, 12. & 3. 1. 16. And therefore ſurely Maſters of Families, and much more the Miniſters and Preachers of the Goſpel, ſhould be careful herein, that the Miniſtry be not blamed, 2 *Cor.* 6. 3. The Goſpel-Believers with their Biſhops, and Deacons, ſhould make it an only buſineſs to let their Converſation be ſuch as becometh the Goſpel, doing all things it requires and leads to without murmuring, and without diſputing, *ſo as they may be blameleſs, harmleſs, and without rebuke, the children of God in the midſt of a crooked and perverſe Nation, who ſwerve from the Truth and right ways of the Lord; ſhining as Lights among them, and holding forth the word of Life ſo as to occaſion them to glorifie God,* Phil. 2. 14, 15, 16. with 1 Pet. 2. 12. Let us make it our buſineſs ſo to do, and let us do it ſpeedily and without delay; *To day, while it is called to day, not hardning our hearts, if we will hear his Voice in the belief of Gods Teſtimony, and of his*

Grace

Grace and good-will therein teſtified of to us, ſeeking him while he may be found, and calling upon him while near at hand; yielding up our ſelves, or giving our hand to the Lord, *and entring his Sanctuary, and ſerving him*; and being conſtant and perſevereing therein; ſo looking into the perfect Law of Liberty, and continuing therein, as that being no *forgetful hearers of the Word, but doers of Gods will, we may be bleſſed of him*, Heb. 3. 7, 8. Iſa. 55. 6. 2 Chron. 30. 8. Jam. 1. 25. *And follow we after Peace herein with all that call upon the Lord out of a pure heart*, 2 Tim. 2. 22. Owning all for our Brethren that ſo do, though of different Judgments and Practiſes in ſome circumſtantial matters or apprehenſions in things not intrenching on the Foundation, or in ſight and exerciſe of Chriſtian liberty in external Rites, Formes, and Modes of outward Worſhip and Obſervation, not judging or deſpiſing, or ſtriving with one another for thoſe things, where we all hold faſt, and firmly believe the great things of Gods Teſtimony, and walk in the light, life, or profeſſion thereof blameleſly, but receiving and bearing with one another in thoſe matters, even as God for Chriſts ſake receiveth us; not tying up one another to Unity or Uniformity of obſervation in ſuch things as in which Chriſt gives us liberty to vary, and making that the neceſſary Bond and Condition of our communion and fellowſhip, for that occaſions Schiſme and diviſion and unbrotherly Lordlike carriages, where none need, much leſs ought to be. Let us follow thoſe things that make for peace, and wherewith we may edifie one another; not putting yokes one upon another, where Chriſt ſets us at liberty, but all of us taking Chriſts Yoke upon us, and learning of him the meek and lowly one, that we may find reſt unto our Souls: letting the Word

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and there-through the Spirit of Chriſt dwell richly and in all wiſdome in us, *that our Worſhip may be in Spirit and Truth*, and not only in outward form and obſervation; *knowing that the Kingdom of God conſiſts not in meats and drinks, but in Righteouſneſs, Peace, and Joy in the holy Ghoſt*; and that he that ſerves God in thoſe things is acceptable to God, and approved of men, *Rom.* 14. 17, 18, 19. with 16. 17. *Mat.* 11. 28, 29. And accounting, *that neither Circumciſion is any thing, nor Uncircumciſion, but a new Creature, and keeping the Commandments of God, and glorying in nothing ſave only the Croſs of our Lord Jeſus; having the World thereby Crucified to us, and we unto the world.* And ſo many as walk after this Rule, *peace be unto them, and mercy, and upon the* Iſrael *of God*, Gal. 6. 14, 15, 16. This is the acceptable Worſhip of God, wherein we ſhall be choſen into Fellowſhip with our Lord Jeſus Chriſt; and being preſerved therein, be accounted worthy to be admitted unto the injoyment of his heavenly Kingdome, and Eternal Glory. To whom be Glory and Dominion for Ever and Ever, *Amen.*

Bleſſed be God, and the precious Lamb.
Amen.

Finiſhed this Copy,
May 4th. 1673.

FINIS.